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THE FAMINE IN THE ISLAND OF MADEIRA.

Our readers have been apprised by the secular papers that a grievous famine exists in the Island of Madeira. The vintage, upon which the inhabitants chiefly depend for the means of their subsistence, almost completely failed last year. It is certain that without speedy aid from abroad, many must die of starvation! At the instance of his Excellency, Senor Ribeiro, several foreign merchants resident in Funchal, have addressed the merchants of New-York on this urgent subject, and efforts have been made, and are now making by committees, under the auspices of the Mayor, to procure means of relief.

Madeira lies about six hundred miles from the coast of Spain, the nearest civilized country. It contains about one hundred thousand inhabitants, the greater part of whom are engaged in cultivating the vine, from which the Madeira wines are produced. They have no other article of export. The island being a volcanic rock with a scanty though fertile soil, interspersed with ravines and rising into lofty elevations, only a very small amount of breadstuffs and edible vegetables can be raised. It is reckoned that the whole annual produce of the island, exclusive of the vintage, would not support the population for more than two months. The residue of their subsistence, which has never been abundant, has been obtained in the shape of flour and meal, received in exchange for their wines, from the United States and Europe. This resource being cut off, and the means of the merchants of Funchal crippled from the same cause, it is difficult to see how the poor people can escape starvation, unless the wealthy and charitable in other lands shall be induced to come to their relief in their sore calamity.

We sincerely hope that the readers of this magazine will feel an interest in this movement. Any sums sent to our General Agent (Edward Vernon, Esq.) at our office will be faithfully and promptly applied.

RETURNING GOOD FOR EVIL.

The "Portuguese Exiles" whom this Society aided in removing from Trinidad to this city, and from this city to Springfield and Jacksonville, Illinois, where they are doing exceedingly well, we are happy to say, are not unmindful of their native island, in this, the day of its distress. Driven from their homes in that island by a *mob* instigated by the Romish priests, and not repressed by the civil authorities, and deprived of their property, for no other crime than that they had, through the influence of the Bible, which they had gotten possession of and read, ceased to frequent the Confessional and the services of the Romish Church, they fled to the British West Indies, and thence about five hundred of them came to us. These worthy people, although they have had to struggle with many difficulties, and cannot have forgotten the ill treatment which they suffered at the hands of those who ought to have been their friends, are most cheerfully engaged in making a collection, and it will be a most *liberal* one for people in their circumstances, to relieve the wants of those who (at least many of them) were their most cruel enemies a few years ago; thus returning "good for evil." The very "depths of their poverty" will be made to "abound to their liberality," in this truly Christian effort. They would doubtless, if they could be sure that it would be printed and circulated in the island, send a kind and Christian exhortation to their former fellow-countrymen, and especially to Senor Ribeiro, never again to persecute and drive people from their homes, and rob them of their property, *because they deem it to be their duty to worship and serve God according to the consciences which He gave them, and of which He alone is the Sovereign and Lord.*

THE CHALLENGE.

His Grace, Archbishop Hughes, having informed the committee in this city, just referred to, that he was in correspondence with the Roman Catholic clergy in the Island of Madeira, and was induced by their representations of the great distress prevailing there, to proffer the sum of $50, the following challenge was inserted in the *New-York Herald*, the *Daily Times*, and other papers.

FAMINE IN THE ISLAND OF MADEIRA—A CARD FROM THE AMERICAN AND FOREIGN CHRISTIAN UNION.—The Christian Public will remember that a few years since several hundred men, women and children, natives of this Island, in consequence of reading and endeavoring to obey the Holy Scriptures, were subjected to the most cruel persecution by the Romish Priests there, who, assisted by the civil power, imprisoned many of them, stript them of their little all, and finally drove them into exile. This Society expended $12,000 in rescuing a large part of them from starvation, clothing and bringing them to this country, where they are now settled comfortably in the State of Illinois, highly respected, and most worthy citizens. It appears from the letter of Archbishop Hughes, read to the Committee in behalf of the sufferers from famine in the island, that he is now in correspondence with these Priests, and is moved to contribute $50 to the fund. We submit that, under the circumstances, this contribution is rather small, and would now propose to the "most reverend" gentleman, that he increase it to $500, being the amount which he contributed to the fund in aid of the late attempted revolution in Ireland; upon his doing this, one of the members of our Board stands ready to make up the amount to $1,000, which will give substantial aid to the starving people.

ROBERT BAIRD, } Secretaries.
E. R. FAIRCHILD, }

ANSON G. PHELPS, Jr. Treasurer.

At the time of the present writing, we have not heard whether his Grace is inclined to accept this challenge or not. We are fearful that he still prefers to give $500 to revolutionize Ireland and extirpate Protestantism there, than to contribute the same amount to save the poor Romanists in Madeira from starvation. But if it turn out otherwise, and he concludes to produce the $500 before our magazine leaves the press, we shall be most happy to inform our readers of the fact, and also that the sum of $500 has been paid over by one of the members of our Board.

REV. DR. BETHUNE'S ADDRESS.

For want of room in our last number, we were compelled to defer the publication of the very eloquent and able Speech which Dr. Bethune delivered at the Meeting in Metropolitan Hall in behalf of the Madiai and the other persecuted people in Tuscany. We now have much pleasure in laying it before our friends, and we are sure that they will read it with great interest. Our only apology for fill-

ing so many of our pages with this subject, is, first, that it is one of the gravest importance; and, secondly, that it is one of the great objects of the American and Foreign Christian Union to promote *religious liberty*. It is the duty of the Society to look well after this great interest, for it concerns most vitally the work of giving a pure Christianity to countries in which a corrupt one now prevails. But we must detain the reader no longer from Dr. Bethune's admirable address. Dr. B. commenced by saying:—

"That this was to him a most solemn occasion. He felt as if he were called again into the presence of centuries long past. He seemed to hear those sublime words ringing in his ears: 'I believe in the Holy Ghost, and in the holy Catholic church, and in the communion of saints.' There is but one Head, and but one body; and wherever there is one soul that believes in Jesus Christ, there is a member of that Church; and if one member suffers, all the members suffer with it. If we have the Holy Ghost within us, if we have become vitally united to the body of our blessed Lord by a living faith, there is not one of us whose heart is not bleeding with those beloved Christians who are now crushed beneath the foot of the oppressor; and we must, before God, who gave us hearts and faith, speak out. I am sure we must all feel it, and our sympathies must find relief; and if it reach no further than to give us relief from this pent-up emotion, this meeting is a blessing to the freemen and inhabitants of New-York. (Applause.) I said I felt as if I were called into centuries long past away. We read of the sufferings of the primitive Christians—we read of them who were stoned, who were sawn asunder—who sang amidst the smoke of their fires—who perished in dungeons with the long pain of fatal hunger; and, until a very short time ago, we had felt, as Christians, that these days were past. There were some prophecies that, interpreted in a particular light, seemed to tell us that the days of that persecution might return, but we had been long in the habit of feeling that they had gone.

"It is not long since we had the privilege to welcome an illustrious stranger among us, and it was a higher privilege to welcome those exiles from the island of Madeira. Then, for the first time, we were permitted to see the 'confessors,' such as are now canonized by that same Church of Rome. And now we are told that two obscure individuals, in the midst of that Church, are incarcerated and treated as felons, for no crime but reading the Bible. From my heart I sympathise with those two persons, that brother and sister in Christ; but much remains yet behind to be filled up of the sufferings of Christ. There remains yet a necessity for the sufferings of the people of God to prove in the first place the evil of that spirit which exalts itself against

the Scriptures; and, in the second place, to prove the divinity of that faith which upholds the soul above torture, and imprisonment, and death.

"This proves that the spirit of that power is unchanged. It is impossible for an American, brought up from his childhood amidst the light and liberty and privileges which we enjoy in this land—it is impossible for him to conceive the tyranny and oppression which exist in the Old World; and when we tell him of it, he tells us that we are calumniating our brethren, and that it is not right to bring such charges against men because their ecclesiastical ancestors in past centuries have been guilty of crimes, and that the growing light of science, and the interchange of philanthropic feeling have wrought a great revolution in the spirit of that Church, which was formerly recognized as a Church of persecution. Here is a fact rising up before us, which tells us that the spirit which persecuted the Albigenses is still there, not dead, but rampant and ready, so far as it has the power, to crush now, as it was ready to crush five hundred years ago. Am I wrong in this? I see a brother here upon the stage who told me once, that in preaching a sermon preparatory to the sacrament, he took occasion to explain the fallacy of the doctrine of transubstantiation held by the Catholic Church, and that one of his parishioners complained of his slandering the Catholics; 'for we all know,' said the man 'that nobody can believe such nonsense.' This was the view he took of it, and precisely in the same manner do we find people believing it impossible that the spirit of persecution can still exist, as it existed in former years. The spirit of Antichrist is the same at all times. The Spirit of Christ says, 'Search the Scriptures,' and whenever there comes a spirit which forbids you to search the Scriptures, you may depend upon it that there is the spirit of Antichrist, because it is opposed to Him. (Applause.) And now that we know that this oppression exists, does it not become us to aid the oppressed? Are we not a republic? and are we not the only nation on the face of the earth—except it be the little republic on the shores of Liberia—in which religious liberty is entire? (Applause.) Since we are in this country as republicans, and bearing our testimony to the value of republican principles in the face of the whole earth, should we not believe that it is part of our mission not only to enjoy what GOD has sent us, but to diffuse it to others? This is the only country in which the principle of religious liberty has been permitted to work itself out; and as all our Churches have flourished and grown strong, and been a blessing to us under the system, I say it is our duty, not as Protestants merely, but as freemen, to lift up our voice against religious oppression wherever it may exist. (Loud applause.) Now I wish to speak a few words in relation to the Romish Church. What is the meaning of the words 'Protestant country,' as applied to the United States? I now read as follows:

"I suppose that at last it will come down to signify nothing more than that the majority of the inhabitants are Protestants; but has it never occur-

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red to those who would make such an objection, that majorities and minorities are mere accidents, liable to change! Whereas the constitution is a principle and not an accident; "its great"—and mark you this—"its great and unappreciable value is that it prescribes the duties of the majority, and protects with equal and impartial justice the rights of the minority. In this country the constitution of the United States says the majority shall rule."

God grant it; "Now, in pursuance of the constitution, this is neither a Protestant nor a Catholic country, but a broad land of civil and religious freedom and equality secured to all." This is the eulogium pronounced upon the constitution of the United States by Archbishop Hughes. Now, I have not the honor of knowing that gentleman personally, but we are sufficiently well known to the public to warrant my not waiting for an introduction, and I call upon him in the name of the liberties which his church has enjoyed—in the name of that freedom which every Protestant in this house, that is worthy the name of Protestant, is willing to accord to every Roman Catholic in the land—I call upon him in gratitude to the Baltimores and Williamses, and those other men whose spirits made that constitution of ours free from every stain of religious restraint—I call upon him to join us in calling upon the Duke of Tuscany to set free these people. (Tremendous applause.) If this oppression be not the work of Roman Catholicism he cannot, he will not refuse to join in the extension of that principle over which he rejoices. (Cheers.) If he does not join us we shall believe that such oppression is part and parcel of Roman Catholicism, and that if they had the power here, they would act like the Duke of Tuscany. This is the point to which we come. We have stronger sympathies in one cause than another, and it is possible that I may have them; but I verily believe, if I know my own heart, that if this were a case of religious oppression of a Jew or Turk, much more the oppression of a Roman Catholic, whom yet I hold to be a fellow Christian —I may say my indignation would be as strong as it is now; and I would lift up my feeble voice in advocacy of the great principle, that, let a man be Jew, Turk, Papist or Protestant, let him alone. (Loud applause.) Let him talk with his God, and let his God talk with him; and therefore it is not as a Protestant but as a Christian citizen of a free land that I am glad to see my Catholic fellow citizens as free as myself—therefore it is that I desire to protest against this oppression, and I call upon my Catholic brethren to join with me in the protest. (Applause.) It will not come; depend upon it, it will not.

"Every one who knows anything about Italy for years since, is aware that this very Duke of Tuscany was so kind, so clement, and so lenient a prince, that he may be said to have been the best beloved of all European sovereigns, unless it may be perhaps the Emperor of Russia, who is regarded with a sort of religious affection; and I will tell you more, that if that conspiracy which broke out some twenty years ago to consolidate Italy into one king-

dom had been successful, the leaders would have placed him at the head of the kingdom. And why? Because of his liberal sentiments and kind heart they wished to put him upon the throne. If that conspiracy had been successful, he would have filled the throne as the most clement prince that Italy had. I have seen, sir, this old man, years ago, when he was not old certainly as now, walking with his hands behind his back, superintending the improvements at Leghorn and other parts of his dominions, patting the little children on the head, talking to the working people, and nodding familiarly to the market women—the very picture of a good king. Has this man changed? Yes. At that very time the minions of the Pope endeavored to use him in oppressing the people; but he put them aside, and set his face against the influence of religious tyranny. But he has now grown old, his brain has become weak, his heart fearful, and he has changed. It is not the Grand Duke of Tuscany now, it is the Priest.

"Am I wrong in charging this upon the priesthood? The Pope is a priest, and the Pope is supreme at Rome. Let the Pope decree religious liberty—let the Pope wash his hands of religious oppression, let religion be free in Rome, and then shall I believe that religious oppression is not the act of the priest, but of the government.

"But this very night there is within the city of Rome a narrow street, with a gate at each end, into which is crammed every night a great number of human beings. Drive through that street in the daytime, and you need perfume to keep you from fainting, such is the consequence of this dense population. Who are these people? They are almost under the shadow of the Vatican. And this most Christian sovereign, of the most Christian Church, has the power to set them free, but he closes the gates upon them at eight o'clock every evening in the winter, and nine o'clock in the summer, and opens them in the morning at a corresponding hour. Why is this? Because they are Jews, and the Roman Catholic religion tolerates no religion but its own. If we are guilty of slander—if it seems like calumny to charge oppression upon those who profess in some respects the same faith as ourselves, let them wash their hands of these things. The Pope ought to be the champion of religious freedom. He should set the example to the world by allowing truth to come into contact with error.

"If there be a city next to Jerusalem itself, filled with consecrated recollections, it is Rome—Rome, whose grounds are honey-combed with the tombs of early martyrs. A little while since, when there was danger, what did you see? A sovereign prince, the representative of the Apostle—puts on a livery and gets behind a travelling carriage, and flies like a lackey! The coward fled! And he whose voice of authority had roared like a bull from the Vatican, roared from the shores of Mola di Gaeta like a paddocked calf!

"Are you here to sympathise with a gentleman, a nobleman? This man

who is imprisoned is what is called a *lackey*, a hired servant. This man, when called to give up his Bible, did he fly? fly like a Pope? No; superstition has made a Pope a coward, while the Bible has raised a lackey to the dignity of a nobleman.

"He now called upon the priests to join in maintaining civil liberty. But he believed, if they controlled the municipal authorities of this city, as they do the Duke of Tuscany, his head to-morrow morning would not be worth a six-pence. And yet, said he, I here declare before GOD, that I hope I have the spirit of my country's history, and have drunk deeply enough of the spirit of religious liberty, to lay my head upon a block and have it chopped off, before a single hair of the head of the most bigoted Papist in this land should suffer the least harm by religious persecution." [Here the audience broke out in the most uncontrollable applause, and the speaker took his seat.]

RESULTS OF THE GREAT MEETING IN METROPOLITAN HALL.

From all parts we receive decided proofs that the great meeting which was held in the Metropolitan Hall, on the 7th of January, has been productive of much good. The case of the "persecuted in Tuscany" has been made better known to the people of our country, and the persecuting spirit of the Romish Hierarchy has been more fully made manifest to this nation than it ever was before. The organs of the Papal Church—The *Freeman's Journal*, especially,—and the papers which sympathize with them have been forced to resort to all sorts of pitiful artifices to divert the attention of the public, and its withering scorn, from the base conduct of the government of Tuscany. Instead of coming out frankly, like men of an independant and truly Christian spirit, and condemning the disgraceful and tyrannical acts of that government, they seek to apologise for it by vainly charging the Madiai and the other persecuted ones in Tuscany with having *had political objects in view;* with holding connection with Mazzini, and other revolutionists; with being enemies of the government, etc. etc. Not a word of which is true. They affect to consider them as suffering for violating *police regulations!* Some papers, and the *National Democrat* among them, have gone so far as to asperse the character of these excellent people, and especially that of Madame Madiai, calling her a "lewd woman."—a more base accusation than which was never published even by these papers. Some

of these journals seek to excuse the conduct of the government of Tuscany by citing instances of intolerance in Sweden, Denmark, portions of Germany and Switzerland that are Protestant, just as if that fact, even if true to the extent which they assert, ought to justify the outrageous acts of his Tuscan Majesty. There is not a Protestant in this land that does not condemn any and all intolerance that exists in any Protestant country, no matter against whom it is displayed. Our Protestant papers and speakers are witnesses to the truth of this assertion. Let Roman Catholic editors, let Roman Catholic priests and prelates, come out and denounce the persecution of Protestants by Roman Catholic governments, as they should, and we will then believe that they are the friends of religious liberty. Some defenders of the Tuscan government have asserted that neither Signor Madiai nor his wife, nor any other person in Florence, has been troubled on the score of their renouncing the Roman Catholic faith, but only because of their being guilty of political and revolutionary intrigues! One writer has asserted that there are four or five Protestant churches in Florence, to any of which these people may go without molestation. What are we to think of the ignorance, or the disposition to wilfully misrepresent, of any man who will dare to assert the like of this, when it is a well known fact that there are but two Protestant services in that city, one in French and the other in English, for the benefit of foreign Protestants, and that since 1850 no *Italian* has dared to set his foot in the place where either of them is held at the hour of its occurrence.

All these miserable subterfuges and lying statements show that the effect of the meeting to which we have alluded has been extensive and deep—too deep for Rome's comfort.

PUBLIC MEETING IN NEWARK, N. J.

A public meeting in behalf of the sufferers in Tuscany was held at the First Reformed Dutch Church in Newark, New Jersey, on Thursday night, the 13th of January. But owing to the inclemency of the weather it was adjourned till Thursday evening the 20th of the same month, when a large and most respectable assemblage of the citizens of that place took place in the First Presbyterian Church. His Honor Mayor Quinby presided, and addresses were delivered by the Rev. Drs. Baird and Abeel, Rev. Mr. Monroe, and Messrs.

Parker and F. Frelinghuysen. The Rev. Dr. Fairchild submitted the following preamble and resolutions, which were unanimously adopted.

"WHEREAS, This meeting, composed of the friends of religious liberty, in Newark, has learned, from various reliable sources, that the government of the Grand Duchy of Tuscany, in Italy, has been pursuing a course of great rigor, for the last two years, in regard to a number of its subjects, who having gotten possession of the Sacred Scriptures in their vernacular tongue, and read them to their families, their friends, and such others as have been desirous of hearing them, have been adjudged guilty of a crime, and some of them banished from the country, and others condemned to imprisonment for several years and to forced labor, and neither allowed to have Protestant books, nor enjoy the religious instruction and consoling influence of ministers of their own faith. And, whereas, among these persecuted people, Sig. Madiai and his wife, persons of humble life but of most exemplary character, are represented to be in circumstances which peculiarly demand the sympathy and the prayers of their fellow Christians of all lands,—being enfeebled by diseases occasioned by their long confinement, and deprived of the spiritual succors of the religious books and the pastoral instruction which they conscientiously prefer; Therefore,

"*Resolved*, 1. That this meeting deeply sympathises with Signor and Signora Madiai, and all other natives of Tuscany who are called to suffer persecution for 'the testimony of Jesus,' and the love of His word, and would offer its prayers to the GOD of all grace, that their faith may be supported under these severe trials, and that the hearts of their oppressors may be inclined to 'love mercy' and 'do justly' and 'let the oppressed go free.'

"*Resolved*, That this meeting has heard with great satisfaction, that his Excellency the President of the United States has, in answer to a request made to him by good men of various denominations of Christians, taken measures to make known to the Grand Duke of Tuscany his profound sorrow at hearing of the persecutions for conscience sake going on in his kingdom, and has invoked his clemency in behalf of these sufferers, and requested that they might be permitted to come to our shores—where they will find perfect religious freedom.

"*Resolved*, That this meeting believes that it is the duty of the government of these United States to secure, by the stipulations of international treaties, to all its citizens who may be residing or sojourning in foreign lands, the enjoyment of the rights of conscience and of religious worship, to the extent to which these rights are enjoyed by foreigners who are residing or sojourning in this land; and that it approves in the most cordial manner of the efforts of the Honorable Lewis Cass, in the Senate, and the Honorable Mr.

Wilcox, in the House of Representatives, to call the attention of Congress and the Public to this great subject.

"*Resolved*, That in the opinion of this meeting it would greatly subserve the cause of religious liberty in the world, if the Congress of the United States, and the Legislatures of the several States, would express their deep regret at hearing of the oppressive course which the Grand Duke of Tuscany is pursuing, and entreat him to desist from it—in the hope that such a request coming from such sources, in a country which grants religious liberty to all people, foreigners as well as natives, will not be disregarded.

"*Resolved*, That this meeting fully concurs in the opinion expressed by the great meeting recently held in New-York, 'that the benevolence which the Gospel teaches and inspires, should lead the government of these United States, and the governments of other countries which enjoy the blessings of religious liberty, and have experienced its advantages, to exert a judicious, proper, and peaceful influence, to secure these blessings and advantages to all nations which do not possess them.'

"*Resolved*, That this meeting, composed of the citizens of Newark, without distinction of sect or party, bears its decided testimony to the happy effects, both to the State and to Religion, which result from entire religious freedom, as demonstrated in the history of these United States; and commends to Europe and the whole civilized world this great measure, demanded by the justice and the love which humanity and Christianity combine to inculcate.

"*Resolved*, That this meeting would express its decided abhorrence of persecution in every form, for conscience' sake, and pledges itself to as ready a condemnation of it, when the rights of a Roman Catholic or Jew are infringed, as when those of a Protestant are sacrificed.

"*Resolved*, That this meeting entertains the unwavering conviction, that the Bible is of GOD, and contains the revelation which He has made to man, respecting His will, and the way of salvation, and is the true and only basis of Christianity; and that, as every man is accountable to GOD alone for his religious belief, no government, civil or Ecclesiastical, has the right to forbid any man to possess and read that sacred book, not only to his family, but to his friends, and to all who may desire to hear it.

"*Resolved*, Finally, That this meeting recommends to the pastors, and other friends of religious liberty in this State, to forward without delay, petitions to Congress, in favor of the Government's securing, as promptly as possible, the religious rights of our fellow-citizens, whilst in foreign lands; being assured that no time is to be lost, if action on this important subject is to be gained during the present session."

We are happy to say that through the efforts of the Society pe-

titions have been gotten up in many places, and forwarded to Congress, in behalf of the movement made by Gen. Cass and Mr. Wilcox, referred to in the third resolution of the series.

ENGLISH KINDNESS.

It gives us great pleasure to say that our young Chaplain at Rome, when on his way to that city, received much kindness from English friends in London and its vicinity, during the few days which he spent there. In particular we feel under obligation to record and greatfully to acknowledge the attentions he received at Woolwich, where the Independent Church, to which he had the privilege of preaching twice, presented him with a large and splendid Bible, for the use of the American Chapel in the Eternal City. In doing this no one was allowed to give more than *one shilling*, in order, as the excellent pastor (the Rev. Dr. James Carlile) informs us, that several individuals, who would otherwise have claimed each for himself the privilege, might be prevented from monopolizing this act of hospitality, brotherly love and Christian courtesy. May the Saviour reward them for their kindness, and may the prayers which they offered up in behalf of the Chapel, its minister, and his labors, be abundantly answered. Such instances of good-will on the part of Christian friends in other lands, and especially in Britain, are most refreshing and cheering.

ARCHBISHOP HUGHES' SERMON ON EDUCATION.

His Grace, Archbishop Hughes, delivered a very remarkable discourse in the Church of St. Francis Xavier, in this city, on Sabbath evening, January 9th, on the subject of education. His text was taken from I. Tim. v. 8. "If any provide not for his own," etc. We will give the version which his Eminence used (the Douay) which reads thus: "*But if any man have not care of his own, and especially of those in his house, he hath denied the faith, and is worse than an infidel.*"

In the first part of his discourse the Archbishop speaks quite philosophically about the fact that Christianity was established, or proven to be true, once only—that is at the outset. Nothing now remains but for it to be transmitted—of course by an infallible Church,

which alone has the right to say to the people: "All you have to do is to receive Christianity just as we teach it. You need not investigate the evidences of its truth; you cannot do so; we have done that for you. And so men must not inquire, or investigate, on the subject of religion." They have only to believe the Church! But how are they to know, without investigation, that the Church has had the authority, to say nothing of the power, to settle all these things?

His Grace next goes on to say that God creates but once, and then gives to creation the power of reproduction. So that the oak *grows* from the acorn, and is not *created* any more. So of the human race; it is perpetuated by the process of birth and training, and not by creating at once full grown men and women. All this is fine enough as an exordium. He next advances the idea that the Church (of course the *Roman Catholic Church*) has alone the proper ability to teach the young, for she possesses the truth; whilst all who do not belong to her hold it to be necessary to "search the Scriptures," (which the Saviour himself commanded,)—thus confessing that they have not the truth! Was there ever any thing like this. The Protestants hold that the truth is in the *Holy Scriptures*, and that every one should seek it *there*—not in the *dicta* of any man, or any set of men.

The Archbishop asserts that if the sectarianism of the various Protestant Churches be abstracted there will be nothing left of Christianity; and therefore he opposes the schools established by the State, which exclude sectarianism! But what shall we think of the assertion that the Protestants (or "they," as he terms them) hold to Predestination, and therefore can send their children to even "Pagan Schools;" for if elected they will be certainly saved, whether educated well or not. Did ever any one hear so much nonsense, even from an Archbishop, before? What can our Calvinistic readers think of such a representation of their doctrines and practice?

But we shall let the Archbishop speak for himself in the following copious extracts, which we give from his sermon, as reported, probably by his own pen, in the *Freeman's Journal* of January 15th. In regard to our Public Schools, he speaks as follows:

"We, however, complain that they will not condescend, in their public administration of this important trust of education, in which we are supposed to contribute our share of the expense, to look at the subject from the same point at which every Catholic must regard it. If they cannot accomplish that

object which Catholic parents find it incumbent upon themselves to insist upon, let them relinquish it and say, 'this system suits us, and to a certain extent is in harmony with our religious convictions; but we will not impose upon you the means that would be necessary to educate your children, and deny the common right to have them educated according to your own convictions. We will not tax you at all, or if we do, we will leave you to form your own circles, in which the parents all agree in the same faith, and we will give to each, according to its numbers, a portion of the money we raise from you by tax, simply reserving to ourselves the right to say you shall not waste the public money in the mere inculcation of your specific doctrine of truth.'"

This passage contains his Grace's plan for extricating the State from all difficulty in relation to this matter. He is very willing to accept the bounty or aid of the State, not in proportion to what the Roman Catholic portion of the population pay in the shape of school taxes, but in proportion to the number of the children which they gather into their schools, to be taught the dogmas of their Church. A precious proposition this, to make to Protestants, who, owing to their superior wealth have the burden of taxation to pay! No, no; the proposition though made in "honied phrase," will not be listened to, let his lordship be assured of it. Then the Archbishop takes up another view, and after half-advancing the position that it is contrary to the religious rights and freedom of the conscience secured in the Constitution of the country to tax people, contrary to their will, for the support of schools in which religious doctrines of a sectarian character are not taught, he gives a long homily on the advantages which "the Church" has for imparting instruction to youth. We give here a brief extract.

"Why is this? Because the Church regards man not as a being of time, but it takes the whole man—his whole destiny, body and soul, time and eternity—and so when she establishes a school, how does she regard the pupil? Why, her first and great principle is to prepare him not only for this state, but for his high destiny, which is to be an everlasting citizen of the immortal realms of his God. The Church, therefore, in her teaching, lays the groundwork of good citizenship. She has some lever upon which to act, if she teaches the child not to lie. and at the same time teaches him that God abominates liars, and has denounced threats against them. So with regard to every virtue, especially those that have a social tendency, there is a groundwork of faith and religion laid down, which the State can never provide, for the State and all the States of the universe cannot make a man honest, nor an honest

man. The Church can do both. Him whose education she has presided over she can train up in honesty; and if at any time he should fall away, she has the power, by invisible means, to bring him back to the path he has deserted. The State can do neither."

According to the Archbishop's idea of our Public Schools, it would seem that he thinks that it is impossible to teach in them any of the great virtues which hold society together! And as to religious instruction on the part of the Church, it is in the *school-house* alone, or mainly, that she is to train up the youth? We do not so understand the Divine injunctions on this subject. She has her appropriate sphere in the pulpit, in the biblical and catechetical classes, in family visitation, etc.

Whilst reading the remarks of his Grace on the arrogated power and advantages of the Church to teach the young, and the impotency of secular instruction given under the auspices of the State, we have not been able to refrain from casting our eyes over the countries in which "The Church" (of Rome) has had the ground to herself. What a blessed state of things *her* instruction of the youth must have brought about in Mexico, Central America, all South America, portions of Ireland, Spain, Portugal, Italy, France, Belgium, all portions of Ancient Poland, etc. What testimony do these countries bear to the truth of the Archbishop's theory. But let us go on.

"The time is coming, and not, I believe, far distant, when every Catholic parent, rich and poor, will have the opportunity of having his sons and daughters educated in schools in which the State may not say to religion—that is the Catholic Religion—as was said to the ocean: 'Thus far shalt thou come and no farther.' The infusion of religion into education will assist science, for religion will purify and elevate the ideas of the student, and will make a cultivated intellect a blessing to the age, and not a curse, as it now is. Religion will sanctify all which would otherwise be wasted, for I confess that all science, apart from religion, however useful it may be in certain respects, is of the smallest possible account. The State, in proposing its education, takes man by sections, and degrades him down to the race of certain useful domestic animals, the breed of which is to be improved by premiums from the State authorities. It looks at man, and values him for what? For his immortal soul? Not in the least, for it has nothing to do with his immortal soul. It values him for his *usefulness*—he is to be a useful, rational, intellectual animal; and, in the space between the period of his acquired education and his death, by his knowledge, and his enterprise, and devotion to his own

interests, he is to accomplish, successfully and powerfully, any enterprise he may undertake; and thus, become, through the medium of selfishness, an example of activity, the result of which must be beneficial to the whole community at large. I defy any man to say that the State has raised its soul, if it has a soul, to a higher consideration of education than that; and I ask, if the dignity of man is not offended by such an estimate?"

In reply to all this it is enough to say that neither the "State," nor any body else, has ever supposed that the education received in the Public Schools is to constitute all, or any considerable portion, of the religious training which our children should receive. It is maintained, however, that as far as that education goes when properly given, it is good, useful to the recipient, useful to the community, and favorable to the religious instruction which ought to be received from parents and pastors.

We give but one other extract. When speaking of the assertion so often made by Protestants, (and not by them alone, as Father Mullen has testified,) that the youth of the Roman Catholics, under the influence of our Public Schools, are led in great numbers to discard the faith in which they were born, the Archbishop speaks thus:

"They boast of it; and have we a right to deny that it is so? There can be no doubt of it. But we tell those gentlemen also, in return, that the same ruin is overtaking their own children. I could prove by indisputable facts that there is a falling off—I will not say from Catholicism—but from Christianity, that is quite perceptible, in tracing the progress of these schools. I quote one single instance from reliable authority. Nearly the whole class by which the Protestant ministry was formerly supplied has disappeared altogether; and although they have places and pensions in theological seminaries, they cannot find candidates to accept them—although they have education and position offered to them, the race of pious young men, as they used to be called twenty years ago, has died out, and this fact is acknowledged. They know not what is to be the consequence, if Providence should not raise up candidates to continue their ministry. What is the effect of these schools but to create an absolute indifference as to all Divine revelation? A negativeness."

If religion be not in as flourishing a state as it should in our American Protestant Churches, we think the influence of the Public Schools would be one of the very last causes which any Protestant would assign for it. No, verily; it is not the *school*, public or pri-

vate, that is leading men to infidelity or indifference to religion. Wherever infidelity and indifference may exist among us, it is due to the teachings of infidel preachers, and the influence of Romanism, which is only another species of infidelity. As to the alleged decrease of candidates for the ministry of the Gospel in some branches of the Protestant Church, some of our own friends have gone quite far enough in their extravagant statements, but the Archbishop goes far beyond them all. We are very confident that if any one will take the trouble to reckon up the number of theological students in all the Protestant Seminaries (now far more numerous than they were twenty-five years ago) he will find proof enough that the "class" is far from having "disappeared altogether." God be praised! So much for his Grace's sermon—the salient points of which we have referred to. We would give the discourse *in extenso*, but it is really not deserving of the space it would occupy.

MR. M'MASTER'S ORATION AT THE METROPOLITAN.

About the same time that Archbishop Hughes was enlightening "the faithful" in the Church of St. Francis Xavier, and making them pay fifty cents each for the privilege of hearing him, the editor of his Organ, the *Freeman's Journal*, delivered a lecture, or speech, in the Metropolitan Hall on the subject of education, the grand object of which was to attack and overthrow the Public School system, not only of New-York but of every other State in the Union, where there is such a system. The "Godless System" must give way! Well, in our humble opinion, it will require a good many such battering rams as the Archbishop and his editor to overthrow it. The poor Irish and German Romanists, as well as the Protestants, will have something to say on *that* subject. They showed, not a very long time ago, what they can do in the city of New-York; and when the battle must be again fought at the "polls," they will show a second time that they are not the bond-slaves of a Church which has never been truly friendly to the education of the masses—except it be that which tends more effectually to enslave them.

LETTERS FROM THE EVANGELICAL CHRISTIANS IN TUSCANY TO THE DEPUTATION.

In our last number we promised to give the correspondence

which took place between the Evangelical Christians of Florence, and the Deputation which went to that city to intercede with the Government of Tuscany in behalf of the Madiai. We here subjoin it. It will be remembered that there are thousands of people, mostly among the mechanic and other laboring classes, in that city, who have been led, through the reading of the Scriptures, to abandon the errors of the Romish Church. The first of the two following letters, written by some of the leaders—but *who they are* cannot be published—clearly and fully demonstrates that the heavenly instruction which they have found in the Sacred Volume, has wrought in their minds those conceptions of Christianity and that experience of its power in the soul, which are evangelical, and accordant with those of true Christians of all ages and of all countries. In view of the fact that thousands in Florence are receiving this divine knowledge and imbibing the true spirit of the Gospel, we may well exclaim: *What hath God wrought!*

To the Christian Brethren forming the various Deputations sent to appeal in favor of Francesco and Rosa Madiai, held Prisoners in Tuscany for the cause of the Gospel.

Beloved Brethren in the Lord,—The evangelical Christians in Tuscany, greatly moved by the earnest proof of Christian love shown to them by many brethren of various countries and languages, but united to them in one common bond of faith, desire to express their thankfulness and gratitude for the love that has led you, unsolicited by them, to come hither for the sole purpose of endeavouring to alleviate the sufferings of our brother and sister, Francesco and Rosa Madiai, now enduring hard bondage for reading the Word of Life, and for the open and free confession of that truth, believed and held by them with that constancy and steadfastness alone worthy of those who, like faithful sheep, know the voice of the "true Shepherd" that died to save them, and "follow him whithersoever He goeth;" but for which steadfastness they are now accused of impiety.

We believe it unnecessary to recapitulate the painful history of their long and severe sufferings, inasmuch as you are already well informed of all that has happened to us, and have with so much love watched all the trials we have been subject to within the last few years. You have heard, that having been bred up and instructed to assume at least the outward garb of religion, even if accompanied by a fatal and passive indifference, provided we did not openly question the customs and traditions imposed upon us; many of us became either solely wrapped up in the political vicissitudes of our unhappy country, or, "ignorant of *God's* righteousness," went about "to establish our own righteousness, not submitting ourselves unto the righteousness of GOD."

(Romans, x. 3.) In this fatal delusion we must have remained, had we not had free access to the unadulterated Word of GOD, "able to make us wise unto salvation." It is through His mercy and grace alone that we now abide faithful unto that Word, notwithstanding the many trials daily renewed against us by our rulers. For these, indeed, we continually pray, knowing the many difficulties and obstacles they have to contend with, from those who are the worst enemies to the diffusion of GOD's Word, and whose influence our rulers have sought to enlist, by concessions in their favor and by severity against those who have separated themselves, under the idea that to uphold the predominant religion of the State is the best gurantee for the peace and prosperity of the country.

We are truly sorry that at this time, especially, we cannot personally render you an open testimony of our gratitude and love for the singular proof you have given us of your sympathy with our suffering brethren; but you are well aware that we are not permitted now even to meet together for mutual edification, and that we are obliged to abstain from assembling ourselves together, even for the sole purpose of worshipping God, through fear of either imprisonment or exile, and the consequent distress of our families. We are thus in difficulty between the laws of our country and the express law of our GOD. (Heb. x. 25.) We would gladly forego many of the rights of citizens, or willingly bear any other burthen, if in exchange we could meet in the name of our LORD.

But though we cannot openly and collectively offer you the expression of our gratitude for the sympathy which you have so manifested towards us in our trials and sufferings, we cannot be hindered from offering up our prayers to the "Father of mercies" and "GOD of all grace," that He may crown your mission with success, and may grant us better days, when we may "worship GOD in quietness, none daring to make us afraid."

If, however, it must needs be that we should yet suffer for the truth, we commit ourselves in confidence to our Father in Heaven, who will not permit us to be tried above what we are able to bear, and who has graciously assured His people that "as their days are, so shall their strength be." (Deut. xxxiii. 25.) And we abide the issue of these trials with the calm assurance that He who permits them will overrule them for His own glory and for our good; and that the things that befall us shall turn out, as in the early days of His Church, rather to the furtherance of the Gospel.

One other matter we cannot pass by. We have been accused of making a profession of the Gospel for the sole purpose of endeavoring to undermine the present political state of the country; but your deputation, coming from so many friendly States, is a clear and undeniable proof that we have not been actuated by political motives in searching, as we have done, the Scriptures of truth.

We entreat you, that when you return again to your native lands you will convey to our brethren who sent you the expression of our deepest gratitude; and tell them that we feel encouraged and sustained by their sympathy, and that the moral support of all the evangelical Christians of Europe is of the greatest value and consequence to GOD's people in this land, who desire to know for themselves the Word of Eternal Life. Above all things, request them to unite their prayers with ours, that the LORD may uphold us in all our need, and prepare us for all that He has prepared for us; and that His Word may have free course in this land and be glorified. Finally, that in all that concerns us His will, and not ours, may be done. Our trust is in Him from whom our strength cometh, and whose grace is sufficient for us; and for the joy set before us we gladly endure the passing afflictions of the present time, knowing that "He who hath loved us and washed us from our sins in His own blood" shall guide us at last "to the rest that remaineth," when "the Lamb which is in the midst of the throne shall feed us, and shall lead us to the living fountains of water, and GOD shall wipe away all tears from our eyes."

May our Lord and Saviour JESUS CHRIST, who hath abolished death, and hath brought life and immortality to light through the Gospel, strengthen, comfort, and bless you above all that you can ask or think; and to His name be all the praise.

Florence, October 29th, 1852.

Rep'y of the Deputation to the Address of the Evangelical Christians in Tuscany.

Beloved Brethren in the LORD JESUS CHRIST.—Though we entertained no doubt of the warm sympathy you would feel for us while exerting ourselves in favor of a suffering brother and sister of your own body, yet we must assure you of the joy that has filled our hearts at the address we have just received. This joy is increased, not only by the Christian character of the sentiments therein contained, but by our knowledge that it emanates from a body *so numerous* that it makes us lift up our hearts to the LORD with thankfulness for the fact that, even in this land where darkness so long prevailed, He has been adding daily to the church those that should be saved. (Acts, ii. 47.

As our own mission has been throughout free of every worldly or political object, we have the less scruple in exhorting you to continue in the same course. We know that the more truly you are evangelical Christians, the better subjects you will be; mindful of that Scripture, that, "Whosoever resisteth the power resisteth the ordinance of God." (Rom. xiii. 2.) "Let not then your good be evil spoken of." (Rom. xiv. 16.) This counsel we would tender to you, in all simplicity; ever mindful, however, of that last appeal to be made to all rulers in extreme cases. "Whether it be right in the sight of

God to hearken unto you, more than unto God, judge ye," (Acts, xiv. 19.) followed as it must be, in matters of conscience, by the reply. "We ought to obey God rather than men." (Acts, v. 29.)

It is unnecessary to suggest to you that we must all be prepared with patience to endure suffering for conscience sake. For *us*, to hear of your sufferings is grievous; for *you*, it is even "thankworthy; if a man, for conscience sake toward God, endure grief, suffering wrongfully," (1 Pet. ii. 19.) for (most glorious of consequences!) "if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." (1 Pet. ii. 20.) The remedy is in God's hand. He has already filled the hearts of those who have not been "counted worthy to suffer" with sympathy for those who have; and if ye only pursue your present course of submission to His will, and to those appointed under Him—of love for the truth, strengthened rather than weakened by persecution, and of close union, as brethren and fellow-sufferers for Christ's sake—ye must not doubt of that help from the Lord, who has promised to listen to the prayers of them that ask Him.

We know that if a man's ways please the Lord "He maketh even his enemies to be at peace with him." (Prov. xvi. 7.)

Already the prayers of hundreds of thousands of Protestant Christians are raised to him, not only in favor of the Madiais, whose sufferings are known, but for the unknown multitude who, like you, are hindered in their course by those who love not the light.

That these acts will strengthen and not weaken your faith, we are confirmed in believing; while we witness in you an ardour of love for the Saviour, little dreamed of by many who have free liberty to confess Him, and to call upon Him, to feast on His words of comfort, and to join in the pure worship of Him as the sole Mediator between God and man. Thus, then, must we continue, in hope, in faith, in love, to offer up this prayer for you—"The God of all grace, who has called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." (1 Pet. v. 10.)

Extract from a letter of a distinguished Clergyman in England.

"I read with great interest the organ of your Society. Yesterday (January 10th) I received your number for this month. And I watch very carefully the movements of the Society itself. It meets, in my judgment, a great want,—I had almost written, *the* great want of the Age. May all your Churches understand what "Israel ought to do," and have grâce to do it. I have been looking closely into the

religious state and prospects of my native land, [Ireland,] and often do I wish that I had the ear of your committee for an hour, that I might pour into it all that I know and feel in relation to that country's wants, and hear what they would say against a proposal for American Christians to make a strong and systematic effort to relieve them. I think I could make a strong case. All I will now say is this: that there is not a country in the world whose representatives Ireland would receive so cordially as those of your noble republic, and that this fact, in my judgment, imposes no ordinary obligation on you."

Here is a subject for deep and most serious reflection.

The Home Field.

From various quarters we have received encouraging reports from our missionaries in the Home Field. Our German missionary in Pittsburgh and its vicinity finds some things which give him much encouragement, notwithstanding the picture which he draws of the growing influence of Romanism—the increase of its Church-edifices, and among them a large Cathedral, nearly finished; the zeal of the priests and nuns, the well-devised plans which they have laid and are carrying into effect for the comfort and prompt employment of the poor emigrants as they arrive from the Old World; the large assistance they receive from Protestant politicians and merchants; the building up of their schools for the poor children, etc. We are not able to give his communication in our present number. It is certainly time that the Protestants of that city should awake to far greater efforts than they have hitherto made to reach the Roman Catholic population around them, especially that which is of foreign origin and recently arrived.

Our two German missionaries in the City of New-York find many of their countrymen ready to hear their words, and some of them disposed to buy the Bible and other religious books. There is an alarming amount of infidelity of the lowest and most hostile character among the Germans of this city, especially among those who have come to us within the last five or ten years.

Our French missionary on the shores of Lake Champlain reports

that a Church of eight converts is about to be formed in one of the villages in which he labors in behalf of the French Canadians, who are increasing in that part of the country.

Our missionary at Chicago, who has but recently entered upon his work in that new field, writes that he is much encouraged. He has been kindly received by pastors and people. He finds an "open door" set before him in that place.

A worthy missionary of the Society has been set-upon in Philadelphia, and beaten by some "fellows of the baser sort," whose religion leads them to think that in such acts they are "doing God service." It is probable that we shall have to wait a long time before we hear that any Priest or Bishop of Rome has properly rebuked these men for their wicked conduct.

Our Irish missionary laboring in New Orleans is much encouraged in his work in that important city, where he finds much to do.

One of our missionaries in New England, in a letter of a recent date, writes as follows:

"A Roman Catholic young woman of somewhat cultivated mind told me awhile ago that she was unhappy, and would attend our meetings occasionally on the Sabbath. She seemed interested also in receiving religious tracts, but through priestly influence she now refuses them. How long can the Priest suppress and smother such feelings? I find by examining the Bibles and Testaments I have given to the Romanists months since, that they have *read* them I should think *daily*, if not *nightly*. Notwithstanding the every Sabbath repeated and public prohibition of the Priest, still there are a goodly number who *will* receive Bibles and Testaments. The Priest however has of late somewhat changed his mode in this matter. He tells his people now that they can have as many "*Catholic Bibles*" as they wish, and still he does not want them to have a single copy, even of these! Under the very eaves of the Roman Catholic Church I found a family with a Protestant Bible. Day before yesterday I sold a copy to a young Romanist, and left him reading it. Returning in two hours I found him still reading it. Yesterday I put a copy into the hands of another young man. Another man to whom I gave a New Testament read it aloud for some time in my presence to his family and to an aged Roman Catholic neighbor. Another family where the husband wanted a Bible, his wife was unwilling. The husband prevailed, saying: "It will not hurt us, wife." O that it may do them much good. Last week in a family the wife wanted a Bible and the husband was unwilling. On the whole nothing can be more evident than that there is a

desire awakened among this people for the Bible. They want the Bible, and with Gods help they shall have it. God is with us."

Our German missionaries in Buffalo and Newark (New Jersey) are both laboring with good hope. The latter in his report of February 2nd, speaks thus:

"I must say that the Lord who was with me in the year that is passed, to whom all praise is due and all glory be given, has been with me in my labors among the Roman Catholics this year. Many of those to whom I preach the Gospel are Romanists. One man whom I visited two years ago, was induced to come to my meetings, at first at long intervals; after awhile he came once a month, then oftener; now he comes every Sabbath. Recently I visited him and found him deeply interested in the way of salvation, as set forth in the Bible, which his wife says he reads every day. I visited another family, not long since arrived from Germany, who told me that they had ceased, in disgust, to go to the Romish Church because the Priest, Mr. * * *, was constantly engaged in abusing the Protestants. They said that they desired to hear the Gospel. They had not heard of my Church, to which I invited them to come. They showed me their Bible, out of which I read the 7th chapter of Matthew, and commented on it. I have found many Romanists in a like state of mind; and many, too, whom the Priest succeeds, for the time, in turning away from the truth."

Our French missionaries laboring among the Canadians in Vermont, in Detroit, and in Troy (New-York,) are much encouraged. Our French missionary in the city of New-York also holds a service in the French language in Brooklyn.

Our Irish missionaries in the city of New-York and vicinity are steadily prosecuting their great work. One of them writes as follows:

"During the past month I have visited fifty-two families. I have given away four Testaments and one Bible, besides a number of religious Tracts, to persons who, I have no doubt, will make the proper use of them.

"A young girl in the —— Avenue was converted some time since from the errors of Popery. Not long since she went to her father's house and informed him of the fact of her conversion. He ordered her off—never to see his face again—telling her he would turn to rum-drinking as a revenge on her apostacy. She informed me of the whole circumstance, and I called to see the old man a few days since. I found him sick, and unable to converse, evidently given over to habits of intemperance.

"The more ignorant a Romanist is, the more attached he is to the teach-

ings of the priests. A Roman Catholic servant girl recently informed me that she would not renounce her religion even if she were *convinced* that it was wrong.

"What can be done with such people. Surely the only course to follow in regard to all such is the course pointed out in the printed instructions of our Society to all its missionaries, viz. "Avoid, as far as possible, all controversy with Romanists about their Church, and customs, and traditions." I notice that wherever I am obliged to expose the errors of Romanism, I am seldom invited to call there a second time. Wherever, on the contrary, I am permitted to relate the simple story of the cross, with its glorious promise of eternal life, men listen to me—*and promise to listen again.* Yet I find many Romanists who are absolutely hungering after controversy, and who think that if a Protestant refuses to enter into one, it is because he has nothing strong in behalf of his faith to offer. Now to let such creatures see their mistake, and thus to shut their mouths, it often becomes to me *an imperative necessity* to take the sword of the Spirit, and give a few sharp cuts to the beast that is leading captive so many poor souls. I say it is often necessary to do this, and all missionaries to this people must have found it so at some time or other. But it should always be done in a spirit of kindness, and at all times reluctantly. I have been a good deal of my time engaged in endeavoring to collect children into our Sabbath Schools. In some places I have succeeded, but in a much greater number I have received promises that the children would be clothed and made ready to attend—and that was the last of it. There is in B * * * * * street, near the —— Avenue, a pious old lady who has consented to allow me to open a prayer meeting in her sitting-room; and I have no doubt but it will be well attended. In many parts of this *new field* I am yet not known, but in others I have made a great many acquaintances during the past month. Upon others of my Roman Catholic countrymen still I have not made, and, I fear, never shall make the slightest impression. They would not allow me inside of their doors, nor hesitate to take away my life if they thought they could do so with impunity. We who go among them *know this to be true*, whatever Archbishop Hughes, and careless Protestants may say or suppose to the contrary."

One of our Irish missionaries writes as follows:

"I promised you some time ago that I would give you some facts of interest that occur from time to time among the Roman Catholics. A short time since I labored in * * * * * , and at the same time there 'arose no small stir about that way;' for a certain man named K. * * * who made beads for his Pio Nono, brought no small gain unto the craftsmen. I labored to expose his deception by the light of the Gospel, and several of

those who were deceived by his art denounced all fellowship with him. Then when he found his craft was in danger to be set at naught, he cursed and slandered me, and all those who left his Church, who were about six; two of which were dragged through the street by their mothers to Father K. * * *'s house. Though young, they stood firm and resolute never to be Roman Catholics, and paid no attention to his threats. Another went to him and gave up her seat in the Church. And one in particular, an interesting intellectual girl was happily converted one night when I preached.

"When the invitation was given for any Roman Catholics who preferred CHRIST to the Pope to come forward and we would pray for them, she came forth trembling. I pointed her to the 'Lamb of GOD who taketh away the sins of the world,' without money, without price, without priest, or purgatory, or penance. She there found that peace which neither the world, nor the priest, nor the bishop, nor the pope could ever give her, and rejoiced in GOD her Saviour. Then she commenced to work among her acquaintances, to get them to go with her to meeting. One night she succeeded in prevailing on a Roman Catholic girl to go with her to church, and when the preacher requested of all who felt willing to confess CHRIST before men to arise, she labored with tears in her eyes to get that girl to respond to the invitation, but could not prevail on her to do so. Finally, she took her in her arms and lifted her up before the congregation. There was that faith that works by love and possesses the heart.

"The result was that that girl also was brought to the light and converted to GOD. This was like the setting up of the brazen serpent in the wilderness, when all who looked upon it were healed of their diseases, and those who were healed brought their friends who were diseased, and lifted them up to get a sight of the brazen serpent, and they received the same benefit; the one was the type, hers was the reality.

"Since then she has been the subject of vile persecution; her sister came and slapped her in the face, and came in through the window when she found the door locked, and abused her shamefully. And her brother with three other men marched all day last Sunday back and forth by the house, waiting an opportunity to take her by force to the prison at M * * * * * *, as he lives close by that cavern of sin.

"We need not go to Tuscany for evidence of the persecuting spirit of the "Man of Sin, the Son of perdition." It is at our doors in * * * * *. I ask, shall we close our mouths and fold our arms, and tamely submit to such abominations? Shall we take any action upon this wickedness perpetrated under our own Republican Constitution, while we are creating sympathy in the community for those who are now in prison in Tuscany, and denounce and condemn the despotic conduct of the Duke of Tuscany? I say let these facts be known; let measures be taken to protect the lives of those

who may be exposed to such persecution and slander in our midst. Whilst we pass resolutions denunciatory of oppression in Tuscany, let us also pass resolutions to the same effect in New-York and * * * * * and call upon the friends of religious liberty, without distinction of sect or party, to denounce the man or men who will sanction or encourage such a persecuting spirit.

"Then, and not till then, will the earth be rid of its greatest curse. Then will mankind be raised from grinding, degrading, corrupting influences of popery, a system invented and patented in hell.

"I could say more, but my Irish indignation is so high in the thermometer of my feelings that I can't find language cool enough for expression of my horror of the spread of its blighting, soul-destroying influence."

I am your's respectfully, M. W.

Foreign Field.

THE KINGDOM OF SARDINIA.

The following letter from our excellent Missionary in Sardinia will not only throw some light on the nature of his labors, but also on the state of things in that Kingdom, and the great difficulties which the attempt to establish a good Constitutional Government, possessing proper guarantees for any thing like a proper measure of civil and religious liberty, must ever encounter in a country which has long been under the spiritual domination of Rome. We have recently received two long letters from this same correspondent, giving us further details on the subjects of which he here speaks; but they cannot be understood unless preceded by the present communication. They shall follow in our next—at least one of them.

"Since the ascension of Mr. Terrot to the Ministerial Bench, so many new suits have been instituted by the fiscal attorney against the press here, and at Genoa, and on such flimsy and contradictory pretences, that no writer can now forsee whether his political or religious opinions, no matter how carefully worded, will be permitted to see the light, or rather be pounced upon by the fisc, and by his subservient tribunal be made the instrument of his condemnation or fine, and imprisonment. So that our liberty in this matter turns out to be an illusion, a mockery. Now an act of parliament defining some bounds to the vagueness of the law, and thereby curbing the wantonness of the judicial powers, is generally felt to be indispensable. And it

seems to me, that a simple statement of these trials laid before the parliament and the country, will suffice to convince them both of the necessity of an amendment. And this statement has been a part of my out-of-doors occupation. In-doors I am collecting the materials for another small work of greater importance. I have long thought that the never ending quarrels between Church and State, owe their origin to the ignorance or stubbornness of the Laity in keeping their eyes shut to the true nature and doctrines of the Papal Church. So that it comes to pass, that, in most, if not all instances, the Church is *legally* right and the State wrong; though in the sight of the Gospel and morally speaking, the Church is wrong, and the State right. For it is downright folly and utter absurdity, on the part of the State to pretend that the Romish clergy should not suit its convenience, conform to the Gospel or to the spirit of the age, namely, to subvert their own organization and discipline, to act against their settled religious convictions and sentiment of duty, their character, honor, and interests. It is as much as to demand a *reformation of them by themselves*. Now that they will never, can never do; the reformation must come from without, be forced upon them by the civil society, and that the laity will accomplish without shedding blood or tears, by forcing the clergy to become again members of the state through marriage; not by blows or menaces of evil, but simply by dispensing with the services of all unmarried priests under fifty-one or sixty years of age. It is the argument of the pamphlet I published last year, the copies of which, five hundred by the by, have all been sold in this city; but I think it deserves a better and larger illustration, especially in what regards the consideration of the Church, and her moral, religious, and political dogmas, utterly incompatible with the welfare, nay, with the safety of all civil societies; dogmas which, though respected they be by the elder fathers of the Church, and the modern divines of the Gallican and Jansenist school, are nevertheless the constant theme of the Gulls of the Popes, the subject of many councils, the enactments of the Canon Law, the matter of the press' daily study and meditation. I shall send you copies of both books as soon as printed.

"The other day I saw on invitation, Mr. Mielle.* He proposed and I agreed to become one of the conductors of the *Buona Novella*. He can spare very little time indeed for the evangelical newspaper. Every day he has meetings of some sort or other in the chapel, and these meetings are attended by fifty, sixty, and one hundred adult Italians. He is very glad indeed for his success hitherto, and hopes greater things in future among my countrymen, to whom exclusively he dedicates himself from this week forth. Even the Bible class which every Sunday morning was held hitherto in French, will henceforth be carried on in Italian. And his newspaper too

* Mr. Mielle is one of the Protestant Italian preachers in Turin.

finds in the country a more cordial reception than he dared to expect. And this makes him the more anxious to secure for it competent contributions. Monsignor Carlo Garrola, and the ex-priest De Sanctis, are now the chief writers for it, and they are, as you know, able writers indeed; but it seems from what Mr. Mielle said to me, that there is something wanting in the former of the two gentlemen above mentioned in regard to the object the *Buona Novella* is intended to accomplish. Therefore I shall begin next week to write for it an article or two, one the *Incameramento dei Beni Ecclesiasci*. This is the great novelty of the day in our little Kingdom. The Gazzetta del Popolo set this ball in motion as your Colonel B * * * * * would say, and most newspapers gave, and are giving it a hearty push; so that it is rolling now over the country. The corporations of many towns and villages have already passed resolutions warmly approving of this measure, and recommending to Parliament its adoption; and it is expected that before Parliament meet, a large majority of the municipalities of the kingdom will have expressed their settled conviction on the necessity of avocating to the state all the property of the Church. Those municipalities which will not, or it is supposed are not likely to join in the movement, will not be allowed indirectly to act against it; for their citizens individually will petition Parliament for the same object. The feelings of the country are very highly excited against the clergy, and I believe it will not be easy for the government to allay them, nor for Parliament long to disregard the popular demand, though it is almost certain that it will not be now granted. But you must not understand by *incameramento* a confiscation of the property; the people mean only, that the state shall get hold of it, and dispose of it as of its own property; but that it shall grant to all the clergy having charge of souls an annual pension, as they do in France and Belgium. And they are confident that by this measure a curb will be placed in the mouth of the clergy strong enough to master their present unruliness or rebelliousness; and they are sure that the state after paying these pensions will have something handsome left from the yearly revenue of this property to apply to its own purposes, as a compensation for the expenses which it is now put to in order to take care of the sick, to succour the poor, to build and repair churches, to support the public worship in most places; expenses which formerly were defrayed out of the Ecclesiastical resources. But this good will certainly come from such a measure, that the poor curates of the valleys and the mountains, who work very hard indeed among their flocks for a suit of clothes every ten years, a place in what is scarcely better than a hog-pen to sleep in, and a mess of milk and potatoes for their daily food, will have their wants supplied; and their character in this world supported out of the excess of the higher clergy's income, among whom you find Bishops with their 100,000 francs a year,

canons with their 8,000, priests in the cities with their 10,000, and 15,000, which they shift to double by the INCERTA ET OCCULTA of their profession.

"Along with the *Incameramento dei Beni*, the people ask for the reduction of the Bishopries and the suppression of all convents. The Bishops indeed are far too numerous. During the reign of Napoleon, Savoy had only one Bishop, that of Chamberry, under the Archbishop of Lyons; the Province of Piedmont Proper one Archbishop, that of Turin, and six Bishops,—Acqui Casale, Ivrea, Mondovi, Saluzzo, and Vercelli, the *Genovesato* one Archbishop, Genoa, and three Bishops, Albenga, Savona, and Sarzana; the county of Nice two Bishops, Nice, and Ventimigtia, and the Province of Novara, one Bishop at Novara; in all two Archbishops, and fourteen Bishops, and this arrangement had been consented to, and sanctioned by the Pope with the Cull of the fifth day of June, 1803. Now these same Provinces, whose population is reckoned at 4,129,700, must bear the burden of four Archbishops and twenty-six Bishops. The Island of Sardinia, which, if Napoleon had put his finger on it, would not have had more than one Bishop, or at most two, Lassari and Cagliari, groans still under the old numbers of two Archbishops, and nine Bishops, with a population of only 524,600. So that the entire kingdom of Sardinia, with 4,650,300 inhabitants, has the unenviable fortune of supporting six Archbishops, and thirty-six Bishops. Why, Belgium, the far-famed Priest-ridden Belgium, with a population of 4,298,000, has no more than one Archbishop, and twelve Bishops; so that in Belgium there is one Bishop for every 710,000, while in the kingdom of Piedmont there is one of them for every 113,000 inhabitants.

"Pretty much the same is the proportion of Canons in the two countries. In Belgium we find one Canon for every 83,000, here one for every 24,800, souls. Accordingly the expenses here are three or four times greater than there. Here the Ecclesiastical income from lands, etc. is estimated at 13,-780,000 francs, there it amounts to little above 4,000,000. To render therefore the proposed measure concerning the property of the Church really useful, as regards money, the bishopries must be reduced in number: but that blest reduction will diminish the collective influence of the bishops over the temporal concerns of the state, as these petitioners suppose, and anticipate, they are, and will in due time find it out themselves, mistaken. Each of the bishops left will get a portion of the influence of the bishops suppressed, to say the least. But it will most certainly contribute to the gradual diminution of the mass-saying priests, who in this kingdom, amount to no less than 22,689. A great Pope used to say, "*Sint pauci sacerdotes sed boni:*" let the priests be few, but good. And the council of Chalcedon had ordered that no priest should be ordained unless for a cure of souls; or in other words, that no priest should be ordained without a parochial charge, or a *titulus*. What would that Pope, and the Fathers of that Council say if

they lived here in our days. Why, in Prussia, where the Roman Catholic population ascends to 6,063,186, there are no more than 5,605 priests; that is to say, one Ecclesiastic for every 1,605 Roman Catholics; whereas in Piedmont there is one Ecclesiastic for every 205 laymen. And I do not find that the Roman Catholics of Prussia complain of the paucity of their priests; but I find that their redundancy here is a matter of sorrow and disgust to all. The suppression of the convents would meet with less objection, if it is not proposed seperately from the other measures above alluded to. The Convents are generally looked upon as a nuisance, a moral and social leprosy. Their number is not less than 483; of which 99 are in the poor, benighted, barbarous Island of Sardinia. Of these 483 Convents, 341 are for men, the remaining 142 for women, and 192 out of the whole number belong to the mendicant orders. What a blessing this for any country, is it not? Genoa alone has 46 of them, taking up a large proportion, and the best portions of the site of that growing, over-crowded metropolis. In this city too where building lots bear fabulous prices, the Convents occupy the most eligible locations for business. Some of them cover whole squares or Isles, worth millions, and contain perhaps eight or ten stupid crones each, or a dozen of dull, moping, unwashed old plodders. Add to this that their property, at least most of it, comes from the state. At the Restoration (1814,) the House of Savoy coming from its retirement in Sardinia, to its capital, hastened to restore, among many other undesirable institutions, the religious Orders, and assigned to them twenty-nine or thirty millions worth of public property. Therefore, in the eyes of the people, the suppression of Convents implies the riddance of some thousands of drones, and the restoration of a large amount of property to its true owners. But, as I hinted at before, it is not likely that the proposed measures will be consented to now by Parliament. The Chamber of Deputies contain a large clerico-aristocratic element, totally at variance with the new ideas of civil society; the Senate is *codino* to the back bone; the Government too has a strong admixture of aristocratic and clerical elements, and moreover is under a very hard pressure from diplomacy; France on one side, Austria on the other, try their best to have Piedmont again in their keeping, and bring the immense power of the Pope and his dependants to bear on all questions arising out of the new state of things here, whether they affect the Church or not. Their evident aim is to embarrass the Government, to create difficulties and disturbances, in order to persuade the King, (whose *entourage* consists exclusively of *codini* of the most uncompromising disposition,) that a constitution for old Europe is a piece of political *tomfoolery*, and at all events to bring about some explosion which will afford them a pretence for an intervention. The ministry are therefore very averse to putting so many irons in the fire. They feel the difficulty of their position in reference to the people, and that of the kingdom

in reference to their neighbors, and think it best to proceed as softly in the work of innovation as possible."

Belgium. We have received the Annual Report of the Belgium Evangelical Society, but at too late an hour to permit us to give an analysis and summary of it. We shall do it hereafter.

Hayti. The Rev. Mr. Bird, the excellent Wesleyan Missionary at Port au Prince, gives us the cheering assurance that the work of GOD advances in that island, and that the labors of our Missionary (Mr. Neil) at St. Marc are not in vain in the Lord. He thinks that the number of missionaries in that island ought to be greatly increased, and begs that whatever interest is beginning to be felt in our churches in regard to the cause of truth in that land, of 900,000 benighted inhabitants, may not be allowed to diminish. There is much force in all this.

Guadaloupe. We have an earnest appeal for help from the French West Indies. More of this hereafter.

South America. The Rev. M. A. Williams has left us for his important work in South America. We bespeak the prayers of our readers in his behalf, as well as in behalf of his work.

Sweden. We have received an interesting communication from our missionaries, Rosenius and Ahnfelt, in Sweden, but must defer it to the next number of our Magazine.

France and Canada. We are compelled also to defer the communications relating to the work in these countries.

Juvenile Department.

DIALOGUE NO. 3.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Eddie. I am glad, Father, that you are ready to hold another dialogue with Willie and me to-night, for I am quite desirous to hear what you have to say on the subject about which we are to talk next.

Father. Do you remember, Willie, what it was to be?

Willie. Yes, dear Father, you said that you would tell us which of the nations are Protestant, which Roman Catholic, and in which the Oriental churches are found.

Father. That was the subject appointed for our third dialogue. Well then, let us begin. In *Europe* the Protestant countries are, Great Britain, Holland, Northern and Western Germany, a large portion of Switzerland, Denmark, Norway, Sweden, Finland, the Baltic Provinces (in Russia.) In *North America*, the United States and the British Possessions on the continent, and nearly all of the islands in the West Indies that belong to England, Holland, Denmark and Sweden. And in the *Eastern World*, the English settlements in New Holland, New Zealand, Van Dieman's Land, the Society Islands, and the Sandwich Islands.

Eddie. But Father all the inhabitants of these countries are not Protestants.

Father. No, but the majority or greater part are. For instance, the inhabitants of England, Wales and Scotland, (called the Island of Great Britain) amounting to more than 20,000,000, are Protestants, with the exception of less than half a million; and of the 6,500,000 in Ireland, nearly two millions are now Protestants. Of Holland, about two millions are Protestants, and one million Roman Catholics. As many as seventeen or eighteen millions out of the population of Germany are probably Protestants, and more than twenty-one millions Roman Catholics. The majority of the people in fourteen out of the twenty-two Cantons of Switzerland are Protestants. In *America*,—the United States and the British Possessions, North of us are Protestant, although there may be three millions of Romanists in the former, and nearly three quarters of a million in the latter. In the British Possessions in the West Indies, nearly all the inhabitants are Protestants.

Willie. And which countries are *Roman Catholic?*

Father. They are, in *Europe*—Ireland, France, Spain, Portugal, Belgium, Italy, Southern Germany, Austria and Poland.

In this *Western Hemisphere*,—Mexico, Central America, and South America.

Eddie. But there are many Protestants in some of these countries.

Father. Yes, there are several millions in Southern Germany and Hungary, nearly two millions in France. Some twenty or twenty-five thousand in Italy, nearly two millions (as I have said) in Ireland. With the exception of some thousands in English and Dutch Guiana, there are scarcely any Protestants residing in South America, and none in Central America and Mexico. There are some Roman Catholics in India, and other parts of Asia, but of their *number* it is hard to know any thing with certainty.

Willie. I think, Father that you said in our last conversation, that the Greek Church was to be found in Russia, Hungary, Greece, and Turkey.

Father. Just so; but there are seven millions and a half of Roman Catholics in Russia, (chiefly in the Western side of that country,) more in Hungary, and some in the Turkish Empire, as well as in Africa.

Eddie. I think, dear Father, that I have heard you say that the Christian nations, (or *Christendom* as it is called,) embracing one-third part of the human race, are far more powerful than all the six hundred and fifty millions of Heathen and Mohammedans in the world.

Father. Yes, that is so. Christendom has all the military and naval strength of the world that is worthy of mention. There are but two other nations—the Chinese and the Turks—of any account in this respect, and they are not a match for any of the great Christian powers. It was far otherwise once and for long ages. But Christianity has raised up the nations which have embraced it, and made many of them very powerful. The commerce, the free governments, the arts, the sciences, the education, the literature, and the wealth of the world belong mainly to the Christian nations. The Steamboat, the Railroad, the Printing Press, and the Electric Telegraph belong to Christendom.

Willie. This is very wonderful! But which of these Christian nations are the most powerful?

Father. England, France, Prussia, Russia, and Austria in the old world; and the United States in the new.

Eddie. Of these six countries, no less than three are Protestant, only two are Roman Catholic, and one is of the Greek religion.

Father. That is true. England, the United States, and Prussia are powerful countries, the first two having such an immense domain under their sway, over which a vast population is spreading, are destined to become, we have reason to believe, incomparably more powerful than they now are; whilst France and Austria have nothing like the same scope for an increase of their population and resources.

Willie. I think that Russia must be very powerful.

Father. Yes, and will become far more so. But Holland, Denmark and Sweden, owing to their superior civilization, have become much more powerful than the corresponding minor Papal countries in the South of Europe. But we must stop here, and think of what we have been talking about.

Eddie. I am glad of that, for I think that we have had enough for to-night.

CHRISTMAS AT ROME: BAMBINO SANTISSIMO.

Our young friends will be pleased to read the following extracts of a letter from Rome, written just after last Christmas. It describes some interesting things. Alas, how much there is that is *puerile* in

the worship and superstitions of the Roman Catholic Church—especially at Rome.

"Of late we have been a good deal occupied with seeing the festivals of Christmas. Last Friday we went in the afternoon at 3 o'clock to the Sistine Chapel, where we heard vespers sung before the Pope. At 7 o'clock we walked over to the church of Santa Maria Maggiore, where the service lasted till near 11. I saw the Pope carried in, seated in his great throne, with all the customary pomp; and in the midst of the service a procession was formed, and entered the church, carrying the *praesepe*, or holy cradle of our Lord, inclosed in a case of rock crystal. At midnight we went to St. Luigi dè Francesi, where matins were performed by French priests, which lasted until half past one. In the church, by the organ, was a *small* painting of Pio Nono, and a *large* one of Louis Napoleon III, "Emperor des Français." On Christmas morning we were at St. Peter's at 9 o'clock, where took place the grand ceremonial of the day, in the choir, or rather the principal part of it, which was turned into a large church by itself, by some temporary scaffolding. The Sistine choir sang beautifully, and a band of music, stationed on the lower balcony of the dome, inside, performed very effectively during the elevation of the host by the Pope, and while all, or almost all, the people were kneeling.

"At two o'clock we visited the Church of Ara Coeli, on the Capitoline Hill. There, there was a sort of cavern cut in the side of the church, where in the midst of figures of men representing Joseph and the Virgin Mary, Shepherds and their sheep, was laid the "Santissimo bambino," a miraculous image of the infant Saviour, loaded with jewels, given as presents for the cures it has effected. On a stage opposite some children declaimed pieces of poetry, and all such things, in honor of the image, to throngs of hearers, principally of the lower classes."

HISTORICAL CURIOSITY.

In 1798 a clergyman, Vicar of a parish in Shrewsbury, England, committed what the Catholics or Puseyites would call sacrilege. In his church was a picture of the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Various efforts were made to retain it, but at length it was taken from the building. The Catholic Priest on the following day issued the following lampoon, which was circulated over the whole town:

"The parson's the man
Let him say what he can,
Will for gain leave his God in the lurch;
Could Iscariot do more,
Had it been in his power,
Than to turn his Lord out of the Church?"

It may be easily supposed that on one part of the community this would have its effect; but the worthy vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:

"The Lord I adore
Is mighty in power,
The one only living and true;
But that Lord of yours,
That I turned out of doors,
Had about as much knowledge as you.

"But since you bemoan
This God of your own,
Cheer up, my disconsolate brother;
Though it seems very odd,
Still, if this be your God,
Mr. Burley* can make you another."

Miscellaneous.

The following summary view of the religious condition of the United States is derived from the census of 1850. It presents many facts which well deserve to be deeply pondered. It is not possible to attain to perfect accuracy in such statements; but enough is here presented to give great encouragement to the friends of religion as sustained by the voluntary principle. We shall have some things to say on this subject hereafter.

The table above will be carefully studied by the friends of Religious institutions in this and foreign countries. The proportion of churches to the whole population is unexpectedly great. One edifice for public worship to every 646 is a large number, and as not more than one-half of the people can be expected to attend church at the same time, the very young, the very old, the very sick, and those required to attend on those detained at home,

* Celebrated painter in Shrewsbury.

being deducted, and the churches being able to accommodate, on an average, 384 persons, it is evident that if they were equally distributed over the whole country there would be an adequate supply for the accommodation of the people. But as they are not so distributed, and some parts of the country are more abundantly supplied [illegible] it is obvious and [illegible] duty that the charities of those abounding should be bestowed on the parts that lack.

Table exhibiting the number of Churches—ratio to population—aggregate accommodations—value of Church property, &c.

STATES.	Number of Churches.	Ratio of Churches to the population.	Aggregate accommodations of the Churches	Average accommodation in each State.	Total value of Church property.	Average value in each State.
Maine,	851	685	304,407	358	$1,711,152	$2,012
N. Hampshire,	602	728	226,892	389	1,401,586	2,327
Vermont,	564	556	226,444	49	1,132,126	2.151
Massachusetts,	1,436	695	636,068	478	10,206,284	7,137
Rhode Island,	221	667	98,736	48	1,253,900	5,759
Connecticut,	719	515	305,910	425	3,551,894	4.944
New-York,	4,061	778	1,[illegible]	464	21,132,797	5,172
New Jersey,	807	606	344,933	427	3,540,436	4,387
Pennsylvania,	3,569	658	1,546,413	445	11,551,885	3,297
Delaware,	180	508	55,741	310	340,345	1,891
Maryland,	999	641	220,265	429	3,917,884	4.343
Virginia,	2,636	663	834,491	257	2,849,178	1,210
North Carolina,	1,678	517	589,504	233	889,893	530
South Carolina,	1,113	574	453,929	391	2,140,346	1,962
Georgia,	1,723	528	643,482	356	1,269,159	727
Florida,	152	507	41,170	271	165,401	1,088
Alabama,	1,235	624	388,605	315	1,132,076	836
Mississippi,	910	663	375,970	303	754,542	829
Louisiana,	278	1,[illegible]	105,[illegible]	374	1,782,470	6,412
Texas,	164	1,286	54,395	332	200,530	1,223
Arkansas,	185	1,033	39,930	216	89,415	483
Tennessee,	1,118	517	607,695	343	1,208,976	623
Kentucky,	1,118	540	67,2[illegible]	270	2,260,698	1,243
Ohio,	3,890	519	1,442,[illegible]	372	5,795,149	1,225
Michigan,	360	1,098	118,[illegible]	328	723,200	1,998
Indiana,	1,917	507	689,330	333	1,512,485	777
Illinois,	1,167	729	479,078	411	1,416,335	1,265
Missouri,	773	882	211,139	311	1,558,590	2,016
Iowa,	158	1,098	37,759	255	177,400	1,199
Wisconsin,	244	1,250	78,455	322	250,600	1,437
California,	23	7,173	9,900	417	258,200	1,123
	36,011	15,646	13,849,896	384	$86,416,639	$2,400

Denominations.	No. of Churches.	Aggregate accommodations.	Average accommodations.	Total value of Church property.	Average value of property.
Baptist,	8,791	3,130,878	360	$10,931,382	$1,224
Christian,	812	296,050	365	345,810	1,041
Congregational,	1,674	795,177	475	7,973,662	4,768
Dutch Reformed,	324	131,986	561	4,095,730	12,614
Episcopal,	1,422	625,213	440	11,261,970	7,919
Free,	361	108,606	300	252,255	698
Friends,	714	282,823	396	1,709,857	2,396
German Reformed,	327	156,682	479	965,880	2,953
Jewish,	31	16,590	534	371,600	11,987
Lutheran,	1,208	531,100	441	2,867,886	2,383
Mennonite,	110	29,900	272	94,245	856
Methodist,	12,467	4,209,333	337	14,626,674	1,174
Moravian,	331	112,184	336	443,347	1,339
Presbyterian,	4,684	2,040,034	445	14,369,889	3,135
Roman Catholic,	1,112	620,950	558	8,973,838	8,099
Swedenborgian,	15	5,070	338	108,100	7,206
Tunker,	52	35,075	674	46,025	884
Union,	619	213,551	340	690,063	1,114
Unitarian,	243	136,367	565	268,522	13,445
Universalists,	494	205,462	415	1,867,015	3,576
Minor Sects,	326	115,347	354	741,980	2,286
Total.	36,011	13,849,896	384	$86,416,630	$2,400

The number of churches in the different denominations of Christians is also worthy of being noticed. The Methodist lead off with more than 12,000; the Baptist with more than 8,000; Presbyterians 4,684; and so down to the Swedenborgians with 15. When we bear in mind that in this country, yet in its infancy, there is no Church establishment, yet there are already 36,000 houses for public worship, worth on an average $2,400, we have an impressive argument in favor of the voluntary system.

The comparative value of the Church property in the different sects is also worth observing. A glance at the table will show that some denominations have far greater sums of money invested than others, so that the Methodists with nearly three times as many buildings as the Presbyterians, have church property of about the same value, showing that the latter expend far more upon their churches than the former, and the Episcopalians more than the Presbyterians. This whole table is instructive. It will be found that the average value of property belonging to each church, in each of the seven denominations below is as follows:

Reformed Dutch,	$12,614
Roman Catholic,	8,099
Episcopal,	7,919
Congregational,	4,768
Presbyterian,	3,132
Methodist,	1,174
Baptist,	1,224

Movements of Rome.

It is now a settled point that the Rev. Dr. Ives, Bishop of the Protestant Episcopal Church in North Carolina, has gone over to the Roman Catholic Church. The formal act was consummated in Rome on the 26th of December. In due time, the Bishops of the Episcopal Church will be called together, and his "deposition" pronounced. Until then his diocese cannot be declared vacant. This is a sad affair; but it has been long expected. The Bishop has addressed a letter to the ministers and churches of his former episcopal charge, setting forth his reasons for the step which he has taken. We have not room for it in our present number. The Provisional Bishop of New-York, Rev. Dr. Wainwright, has deposed from the ministry, one of the ministers of his diocese, the Rev. Mr. Stoughton. All this comes of Puseyism. There is no safety to be found any where but in adhering to the Word of GOD, in seeking for the true Church in the simple forms in which it appears in the New Testament. It is certainly a very simple thing as there set forth. Forms there appear to be of little comparative importance, or rather the great doctrines of Salvation,—"Repentance toward God, and faith towards the LORD JESUS CHRIST,"—are comparatively every thing. But let a man begin to think that the forms of the church and of the modes of worship are every thing, and that the church is to be sought for, not in the "Acts of the Apostles," but in the usages of the "Early Centuries," and those of succeeding ones, down to the dark ages, and he at once enters upon a dangerous path.

THE CAMPAIGN AGAIN OPENED.—Archbishop Hughes has recommenced his agitation in regard to the Public School system of the State of New-York. We have noticed in another place his sermon at St. Xavier's church in this city. Mr. McMaster, editor of the *Freeman's Journal*, has followed in a lecture at the Metropolitan

Hall, and has given a second at Albany. But the battle is to be fought in other States. Bishop O'Connor has begun to set the "ball in motion" in Pennsylvania, by addressing the public at Pittsburg. But he meets with an able antagonist in the Rev. Dr. Jacobus, one of the Professors in the Theological Seminary in Alleghany City. Soon the "notes of preparation" will be heard in Massachusetts, Connecticut, Ohio, as well as in other parts, we suppose. Verily, we shall have another "War of the Schools" before long. But the Romish Hierarchy will find it hard to put down the public schools of this land.

Too much Honor.—The *Freeman's Journal*, in its continued abuse of us, on account of the great meeting in the Metropolitan Hall, charges us with being engaged in a conspiracy with Mazzini, for the overthrow of the governments in Italy! This is a little too much. We never had the honor to know Signor Mazzini; nor have we ever had anything to do with that gentleman.

The Madiai.—There was a false report (derived from the *Opinione*, a newspaper of Turin,) a few weeks ago, that Francesco Madiai was dead, and for awhile it was believed to be true. On the strength of it, the London *Times* of January 13th and 14th published two articles of great ability and severity. We give the following extracts from the latter.

"Time was when we should have seen, in the melancholy history of the last martyr to freedom of conscience and opinion, only the bigotry of a brutal Court and the ignorance and cruelty of a base and servile tribunal. But now, thoroughly disenchanted, we see in the tragic fate of Francesco Madiai the ordinary effects of a well known cause once again restored to the power of oppression. Guilty of having read the Word of God for their own instruction, convicted without a particle of evidence of having sought to impart to the souls of their friends the peace which had descended on their own, Francesco and Rosa Madiai had violated the canon law, and incurred a penalty exceeding in severity the sentence usually allotted to felons. There is nothing to be surprised at in all this. The vengeance of Rome against heretics is measured only by her power to punish them, and in Tuscany that power is virtually uncontrolled. We only know the ultra-montane party in this country as persons ever ready to rail against our laws, our institutions, and our faith; but we do them much injustice if we suppose that they are people who delight to expend their strength in words. We are not to believe that because they portioned our country into imaginary dioceses and dubbed themselves with ridiculous titles, their zeal is of that kind which can

explode in boasting or evaporate in pageantry. It is from weakness, not from want of will, that Rome has recourse to these airy weapons. Give her the power, and we may be well assured that she would rather strike than scold, rather scourge than anathematise. It is curious to observe how little even those who have spent their whole lives in declaiming against Rome realise the hard, unpitying and unrelenting spirit with which she deals wherever she has the power with all who dissent from her authority. There is Lord Roden, for instance, who ought to know something of the spirit of the Church of Rome, but who, after the experience of a whole life, was simple enough to believe that a deputation, backed by no secular power or authority, and strong only in reason and justice, could exercise an influence over the mind of the weak and superstitious Ruler of Tuscany, able at all to counteract the tendency of his creed or the lessons of his Confessor. These gentlemen approached the Grand Duke with professions of respect which it was impossible they could feel, and, though not admitted to the honor of an audience, received somehow or other the impression that after a short delay, accorded to the dignity of the Prince, the pardon of the Madiais would be granted. There was not, in truth, much time to be lost. Lord Roden himself describes the health of Francesco Madiai as even at that time completely broken, and the faculties of his mind as greatly impaired by the cruelties and hardships he had undergone. Relief has come at last, but not in the shape which Tuscan diplomacy had led the deputation to expect. Mercy has removed this victim of remorseless persecution from his sufferings, but not the mercy of the Church of Rome. The martyr is relieved from his tortures, the portals of the dungeon are thrown open, and the prisoner is free; but we thank for the deliverance not the heartless Prince or the persecuting priest, but that Power through whose inscrutable will they, in common with other evil agencies, are permitted to walk the earth for a season.

"Is the vengeance of Rome yet glutted, or must the helpless wife also expiate with her life the crime of agreement in the faith of her husband? Is she also about to experience the "clemency" of the Grand Duke—a clemency only to be granted when death has rendered the concession valueless? We see no reason to expect a change. Austria and France are mute, for in both the Government has called in the priest to eke out the work of the soldier, and to add to physical restraint the slavery of the mind. England is indignant, but it is well known her indignation will go no further than remonstrance. In the meanwhile, the very existence of the Church of Rome in Italy imperiously demands examples which may strike terror into the spirit of free examination which now pervades the Italian peninsula. The first Reformation in Italy was put down by the sword and scattered to the winds with the ashes of Savonarola. The promise was fair, but the flame burnt up the corn before the ear had ripened. Rome is now menaced with a second Re-

formation in Italy more terrible than the first. The necessity of terrible examples is felt and acted on, and until that necessity be satisfied, mercy, justice, and even policy itself, will plead in vain. Whatever be the reserve imposed on statesmen, it is the duty of the press to paint these transactions in their true colors, and denounce them by their proper names. To her long list of murders Rome has added another. To her many inexpiable offences against the freedom of mind and the dignity of human nature she has joined yet another crime. She has widened and deepened yet more the gulph which divides her from the feelings of the age that is, and the spirit of those ages that are to come. She has taken her stand with ignorance and tyranny, and torn off the mask from those who seek, in defiance of history, to identify her with knowledge or freedom. Her veil is rent from the top to the bottom, and behind it is displayed an altar ready decked for human sacrifice."

In relation to this subject one of our own papers (*the Commercial Advertiser*) says truly:

"The whole Christian world is amazed and shocked. Whatever of vague belief had gained ground in the world that Popery had become, from conviction or from policy, more tolerant and less vindictive and cruel; whatever of hope had been encouraged that the despots of the European continent were less in subjection to the Sovereign Pontiff, and their governments more enlightened on the subject of religious liberty, has been annihilated, and the cloven-foot of the conscience-crusher is as plainly seen as ever. But the simple act of religious oppression will not now be tolerated as once it would.

* * * * * * * * * * *

"But the matter cannot be allowed to rest here, as the Duke of Tuscany and his advisers would readily comprehend, were they not blinded by the vindictive spirit of an exclusive and persecuting Church. So long as this Francesco Madiai remains an imprisoned witness of Papal tyranny—so long as he suffers meekly and uncomplainingly the penalty of believing that he ought to read his Bible and worship his God according to the light derived from that revelation,—so long will the Christian nations of the earth watch with jealous vigilance every movement of the Papal power, and become more and more firmly resolved that no such authority shall ever be exercised over their citizens or subjects."

View of Public Affairs.

Before this number will have reached all our readers, the New Administration, with Mr. Pierce at its head, will have acceded to

power. At the time of this writing it is not known who are to be the members of the Cabinet. It is our duty, as it is also our privilege, to pray that GOD would grant grace and wisdom to the President, and those whom he may think proper to call around him in the executive functions of the Government, that we may, as a nation, continue to enjoy peace among ourselves, peace with the other nations; and temporal, but above all, spiritual prosperity.

Another and very serious crisis is about to occur in Mexico, as well as in Buenos Ayres. It really seems as if the Spanish Republics of our hemisphere were never going to reach anything like stable and good government. Will Archbishop Hughes, through his own organ, or in any other way, tell us why this sad state of things exists in those countries? Surely Protestantism cannot be blamed for it. If Romanism is so much better than Protestantism, as his Grace pretends, why, Oh why does it not demonstrate the fact—in Spain, Italy, Austria, Mexico, Central America, and South America? We ask *why?*

The great event in Europe since our last was issued, has been the marriage of the Emperor of France with the Countess of Montijo,* a Spanish lady of some notoriety in the circles of Madrid and Paris. It is a strange affair. Some of the English Journals affect to believe that Louis Napoleon has serious designs of invading England, and that there is danger of his doing so. The idea is too absurd to talk or write about. And yet could we but penetrate the future, we should see wonderful things. But the future belongs to GOD; let us trust Him who is "wonderful in counsel," as well as "mighty in power."

Important Items.

BENEVOLENCE.

From "A donor in proportion to income. 1 Cor. xvi. 2."

"This donation (of $50, to the American and Foreign Christian Union,) is from the fruits of a system of beneficence designed to accord with the directions in 1 Cor. xvi. 2. which system is elucidated in the publications of the American Tract Society on this subject.

"It affords the giver no small degree of happiness to testify, without making himself publicly known, in favor of a system of giving, which, besides

* Pronounced *Montcho.*

meeting ordinary calls, enables him with gratitude and prayer to consecrate this additional sum to the furtherance of religion.

"The appropiation of a per-centage of profits or of income, according to a well digested plan and proportioned to prosperity, appears to him the best possible mode of regulating our benevolent contributions.

"As the Churches abound in faith, and in utterance, and in knowledge, and in all diligence, may they abound in this grace also."

Prayer for the Downfall of Antichrist.

The "Young Men's Protestant Society of Edinburgh" have recommended that there should be special, and where practicable, united prayer, from the sixth to the fourteenth of March, for the downfall of Antichrist, and have published an interesting document on the subject. We commend the subject to the earnest attention of our readers, and would urge them to pray not only on the days specified, but every day of their lives, for this great consummation, so devoutly to be desired. We can say no more at present.

The Rev. M. A. Williams has sailed, since our last, for his important field of labor in South America. May our blessed Lord go with him, open up the way for him, and make him a great blessing to that Continent. As he goes out in the service of our Society, our readers may expect to hear often from him, if his life and health be spared.

A Word to a Correspondent:—When we spoke (in the January number) of the contrast between the deaths of Nelson and Wellington, on the one hand, and those of our own Clay and Webster, on the other, we had reference to, and supposed that we would be so understood, the noble testimony which the latter bore to the truth and glorious nature of Christianity. The former bore no such testimony in that fearful and important hour. Whatever men's lives may have been, it *is* important for the interest of the Gospel, when great minds, in that trying and honest moment, bear their solemn testimony in behalf of its truth and sufficiency.

HELP NEEDED.

We have received an able discourse, delivered by Dr. Merle D' Aubigné, on behalf of the Theological school at Geneva, Switzerland. That Institution is in the greatest want of aid. As a Society we can do nothing for it, but will most cheerfully transmit any sums which may be sent to our treasurer, or Mr. Vernon, at our office (No. 17 Beekman-street) for that object. It is an important Institution, and ought not to be allowed to suffer for want of help.

Father Gavazzi. This distinguished Italian is coming to the United States, to give his lectures on Italy and the Roman Catholic Church. We

are glad of it. But let Archbishop Hughes and Company look out! No man knows Rome better than Father Gavazzi; and certainly no Protestant has ever said harder things of the "Lady" whose dwelling-place is the "City on seven hills."

AN INTERESTING LETTER: HELP IN THE HOUR OF NEED.

Sir:—"An article in the last American and Foreign Christian Union, written by Henry Toelke, on the German population here, stating that a Colporteur for them was needed, and that a suitable person was known to him, has induced my sister and myself to enclose $100, to be used in aid of that object, if it meets your approbation; otherwise for any other purpose of the Society." This is truly encouraging; may it please God to raise up many such friends to aid us. We are happy to say that the colporteur has been engaged, and is now at work.

ROMAN CATHOLIC INTOLERANCE.

☞ Personal Violence:—In the evening of the 12th of January last, near the corner of Eighth and Fitzwater-streets, in Philadelphia, Mr. Charles Sullivan was assaulted by some half a dozen men, who had stationed themselves there to wait for his arrival, as he was expected to pass that way to visit Mr. Carroll, a Missionary of the Society in that city.

By conference with the Missionary, and reading the scriptures, Mr. Sullivan had been convinced of the errors of the Roman Catholic religion, in which he had been educated. He had expressed his purpose to leave the Roman Catholic communion, and had placed his children in the Sabbath School which was taught by the Missionary. This had brought upon him much persecution from the advocates of the Papacy. Hard words and vile names were unsparingly addressed to him, and occasionally threats of punishment were held out, if he continued his connexion with Protestants. He remained firm. He continued to search the scriptures and to send his children to the Missionary Sabbath School, and to attend Protestant worship.

When met by his assailants, at the time above named, they demanded whether he was "going to the house of that d———d turncoat and heretic, Carroll?—and also whether he was going to sell his children to the Devil, as he had sold himself?" He replied mildly that Mr. Carroll did not wish any one to go to the devil, and was going on to reason with them, when suddenly they fell upon him, knocked him down, and brutally beat him. Had he not been rescued by others who came to his assistance he would doubtless have been more seriously injured than he was—if not killed. He was taken to the house of a friend, where he was confined for several weeks by reason of the injury he received. Through a merciful Providence he is now able to attend to his business again.

We record this as a significant indication of the spirit of Romanism, and as another call to Protestants to inquire what is their duty in respect to a hostile religion, whose professors and advocates are multiplying rapidly among us, and assailing openly and violently our free Institutions; and at least, in some instances, such persons as desire to enjoy liberty of conscience in the matter of religion.

Notices of Books.

Consolation: in Discourses on select topics, addressed to the suffering people of God, is the title of a beautiful volume from the pen of Rev. James W. Alexander, D. D. and published by Mr. Scribner. In these discourses, (eighteen in number,) the Author has discussed the various sources of consolation which the suffering believer has in the character, attributes, government, promises, and grace of his God and Saviour. It is an admirable work, and will be greatly relished by those for whom it was more especially written. We do most cheerfully and earnestly recommend it to our readers.

The Course of Faith, (by Rev. John Angell James,) Living to Christ, (by the Rev. Asa D. Smith, D. D.) Memoir of Mrs. Harriet Cook, (by Mrs. Sigourney,) and The Young Man's Christian Year, (by Ryle,) are all excellent works which have recently issued from the press of R. Carter and Brothers. They can all be safely recommended. As to the first named, it may be truly denominated the best work which the Author has presented to the Christian world, and he has presented many. Mr. Ryle's, little work. for Young Men is an admirable one.

History of all Religions. W. A. Leary, & Co. (No. 138 North Second-street, Philadelphia,) have published in a cheap and handsome form a valuable work bearing this title, written by Rev. William Burder, of England, with important additions, relateing chiefly to the Churches of our country, by the Rev. Joel Parker, D. D. We can recommend this work as supplying a great *desideratum* in our popular religious literature.

The Upright Man in Life and at Death: by Gilbert McMaster, D. D. Professor in the Western Theological Seminary of the Reformed Presbyterian Church.

Preparation for Death, the Business of Life: by John N. McLeod, D. D. Pastor of the First Reformed Presbyteran Church in New-York.

Such are the titles of two very able Discourses, designed to commemorate the distinguished excellence—as a Scholar a Preacher, and a Theological Instructer—of the late Rev. Samuel Brown Wylie, D. D. of Philadelphia, who was one of the Vice Presidents of the American and Foreign Christian Union. We earnestly recommend these valuable Sermons, the perusal of which will give the reader much information respecting the Church to which Dr. Wylie, as well as their Authors, belonged—a Church that has ever occupied the foremost rank in maintaining the conflict with Rome. May she never want such defenders of the Truth as these brethren have proved themselves to be.

Little Books. The Board of Publication of the General Assembly of the Presbyterian Church are constantly issuing valuable little works. Among those recently published are Dr. Cummings, Romanism as it is (which appeared in our Magazine last year,) A Call to the Gospel Ministry, May I go to the Theatre? An Address to Students, (by Rev. Dr. Hamilton, of London,) Wayside Thoughts; all good, very good.

American Education, its Principles and Elements: by Edward D. Mansfield, and Published by A. S. Barnes & Co. New-York. This is an admirable book, which we would beg all Teachers and School Superintendants, to get and to study. It gives a right view of the education which American youth ought to receive. Mr. Mansfield is a Lawyer (at Cincinnati) and Author of several valuable books. Would that we had more such Lawyers.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th FEBRUARY, 1853.

MAINE.

Bangor, "J. E." for a L. M. . . . 50 00
First Parish S. School, by Wm. Sandford, jr. for L. M. name hereafter, . 30 00
Norwich, Rev. J. R. Miller, in part for L. M. 10 00

NEW-HAMPSHIRE.

Dunbarton, Cong. Ch. and Society by Rev. Samuel Burnham, ... 16 00
West Concord, Wm. Dimond, ... 2 00
Concord, First Cong. Society, . . . 8 00
Keene, Isaac Rand, for L. M. . . . 30 00

VERMONT.

Brattleboro, First Cong. Ch. in full of $80, to support a colporteur in France, . 38 75
West Ch. (a balance), ... 6 87

MASSACHUSETTS.

East Sheffield, Jarves N. Collar, . . . 3 75
Springfield, Chas. Merriam, ... 150 00
Cambridgeport, A Friend, ... 1 00
Bedford, Cong. Ch. 11 67
Dedham, Mrs. Abigail B. Burgess, L. D. . 150 00
Wilmington, Harrison Bancroft, . . . 2 00
Amherst, 2d Cong. Ch. in part to make Rev. C. L. Woodworth L. M. 21 00
Campello, Calvin Hatch, ... 5 00
Norton, Cong. Ch. in part to make Rev. Franklin Holmes L. M. 16 78
Beverly, Dane St. Ch. 36 52
Washington St. Ch. in part to make Rev. A. B. Rich L. M. 20 00
Concord, Orthodox Cong. Ch. to make Rev. L. H. Angier L. M. 30 25
Easton, Evang. Cong. Ch. 11 00
Worcester, William Newton, ... 5 00
Old South Ch. 12 50
United Service of the Meth. and Bapt. Churches, ... 22 37
West Boyleston, a balance, ... 2 00
Cohassett, Rev. Fred. Reed, ... 4 00
Northfield, Miss E. C. Swan, ... 2 00
Spencer, from A Friend, ... 2 00
Norton, S. M. Wheaton, in part to make a L. M. 20 00

CONNECTICUT.

Hartford, 4th Cong. Ch. Rev. Mr. Patton, by Chas. Hosmer, ... 58 23
Southbury, Cong. Ch. ann. coll. by Rev. Geo. P. Prudden, to make Sherman Tuttle L. M. 34 81
Birmingham, Henry Somers, 2d payment for L. M. 10 00
Chester, E. G. Swift, ... 3 00
Norwalk, 1st Cong. Ch. Rev. Dr. Hall, pastor, to make Dea. Chas. Lockwood L. M. 30 00
Plainfield, Rufus Cowles, ... 1 00
Lisbon, 1st Cong. Ch. per Elisha V. Potter, ... 4 45
Clinton, Ben. Society by Sam. L. Stevens, Treas. 15 00
Plymouth, 1st Cong. Socy. per Titus H. Darrow, to make Abraham B. Doolittle L. M. 34 38
Ware House Point. Sundry subscribers per H. Booth, ... 8 00
South Cornwall, Mrs. Eunice Mills, . . 3 00

NEW-YORK.

Walton, Rev. J. S. Pattengill's Ch. . . 15 00
Fultonville, Domine, ... 10 00
Coxsackie, Hon. Sam. Gates, part L. M. . 10 00
Hopkinton, Cong. Ch. and Society, in full to make Rev. E. Wood L. M. . . . 20 00
City, Wm. Baird, ... 1 00
M. E. Ch. Rev. J. Inskip, $5 of which from James Quinn, ... 16 64
A Friend, ... 2 00
Rev. Dr. Fisher, ... 1 00
Oswego, Friends, ... 2 00
Baldwinsville, Presb. Ch. 6 94
M. E. Ch. in part, ... 7 12
Manchester, ... 3 00
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2d " " 10 00
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Cong. Ch. 6 13
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Buffalo, 1st Presb. Ch. 68 00
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Dea. J. Clark, ... 2 00
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Millington, Bapt. Ch. 16 00
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Ewing, Presb. Ch (bal.) 2 75
Titusville River, M. E. Ch. in part, . . 8 35
Presb. Ch. (bal.) 3 12
Salem, Bapt. Ch. 6 12
Presb. Ch. Reuben Hinchman $10; Mrs. Sharp, $5; Ch. collec. $24, to make Rev. Dan. Stratton L. M. 39 00
Mays Landing. M. E. Ch. 6 40
Presb. Ch. 8 70
Sharpstown, M. E. Ch. 8 37
Woodstown, Bapt. Ch. 8 63
Bordentown, Union Meeting, sdd. . . . 6 25

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North & Southampton, Ref. D. Ch's bal. . 16 75

Williamsport, A. Hepburn, . . . 2 00

MARYLAND.

Taneytown, Rev. S. Sentman, . . 4 00
Baltimore, R. and R. for colporteur, . . 4 00
Port Deposit, John Carson. . . . 2 00

DELAWARE.

Wilmington, David Bush, ... 3 00

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Augusta, Dr. Robt. Campbell, . . . 5 00
Mrs. A. Sibley, ... 5 00
Greensboro, A Stranger, ... 10 00
C. A. Davis, ... 19 00
Others, ... 43 86
Madison, P. Loud, ... 4 00

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Montgomery, Presb. Ch. J. W. Roberts $10, others $25,36, ... 35 36
Protestant M. Ch. 21 60
Epis. M. Ch. 3 00
Mobile, Meth. Ch. 20 00
2d Presb. Ch. 28 00
Bapt. Ch. Ladies Society, for the Canada Miss. $23,50; Gent's Society, do. $24,00, ... 47 50
Government Street Ch. (Dr. Hamilton), J. Y. Russell to make Gustavus Horton L. M. $30; others $130,50 ($63 of which for the Church at Turin, . . 160 50

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Carondelet M. Ch. 17 06
2d Presb. Ch. 20 00
Rev. Dr. Scott's Ch. Wm. P. Campbell L. M. ($15 for Waldenses and $15 for homefield); Charles C. Lathrop L. M. $30; others $80, ... 140 00
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KENTUCKY.

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Meth. E. Ch. in part, . . . 20 85
Christian Ch. Mrs. Lucy Dupuy $5; others $18,50, ... 23 50
Mrs. L. Skillman, ... 1 00
Mrs. Cook, ... 2 00
Harrodsburg, Presb. Ch. 67 31
Union Meeting, ... 24 60
Providence, Presb. Ch. R. R. Dunn. . 5 00
Maysville, Union Meeting, 1st Presb. Ch. to make Rev. Robt. C. Grundy D. D. a L. D. 100 35
Union Meeting, Bapt. Ch, . . 13 10

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Pittsfield, Cong. Ch. by Rev. Wm. Carter, 15 00

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Evansville, per pastor of the Presb. Church (N. S.) 3 00
Madison, Associate Presb. Ch. in part L. M. of Rev. James Brown, . . . 20 00

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Bapt. Ch. 5 51
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Ashtabula, Presb. Ch. 17 80
Bapt. Ch. 4 00
Troy, M. E. Ch. (add.) 3 50
New Richmond, 1st Presb. Ch. . . 16 95
Union Meeting, ... 14 01
Windham, Sarah Treat, ... 1 00

WISCONSIN.

Beloit, P. Dunham, ... 5 00
White Water, Rev. W. S. Huggins, . 2 00

DISTRICT OF COLUMBIA.

Georgetown, Bridge St. Presb. Ch. to make Rev. J. M. P. Atkinson L. M. . . 30 00

ROME.

Mr. Morris $5; Mr. Bowdoin $5; anon. $6; L. Cass jr. $25; anon. 60c.; anon. $2,67; Mr. Hogg $3,72; anon. $5; Mrs. Fordyce Scotland $22,32, . . . 75 31

ERRATA.—In Jan. number, at Fairton, N. J. read Presb. Ch. instead of M. E. Ch. In Jan. number, Francestown, Mass. read Francestown, N. H.

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